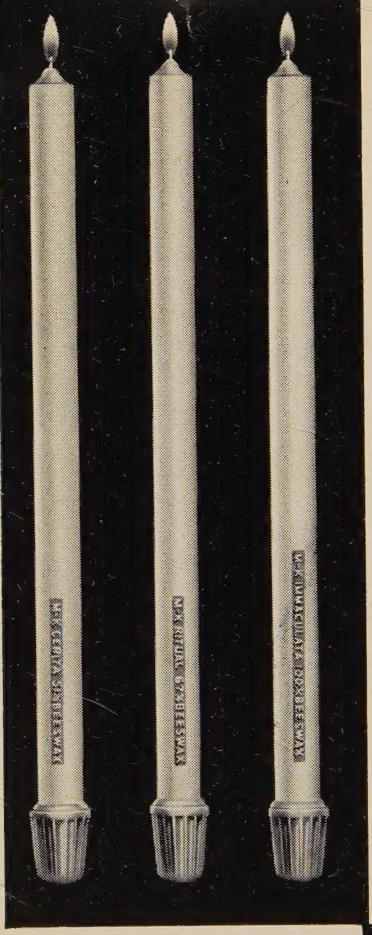
The Priest

Edited By Priests For Priests

Bishop Kellenberg's First Pontifical High Mass

July, 1954

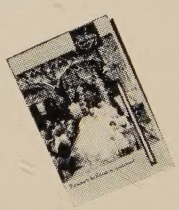
urrente Calamo 579
'or Contritum et Humiliatum' 597
gain: Pity vs. Principles 603
he Epic Seminary of Montezuma 608
Mary and the Church 613
The Canonization of Pius X .. 617
"Liturgy, Enthusiasm, and Heresy"—A Rebuttal 620
Gandhi—His Spiritual Makeup 624
Code and Cult 629
Sermon Suggestions 634
Book Reviews 641
Correspondence 646



Guaranteed All Ways!

Another reason Emkay customers are always satisfied — they're never troubled with bothersome, costly candle losses . . . a broken wick, fast-burning wax, irregular shape or other marks of an imperfect candle. Emkay waxes, formulas, craftsmanship, and quality control rule out all such defects. The Emkay customer is *fully* protected. Every Emkay Candle is guaranteed *all* ways . . . guaranteed for size, shape, color . . . guaranteed to burn slowly, evenly, cleanly . . .

As perfect a symbol as a candle can be.



COMPLETE CATALO

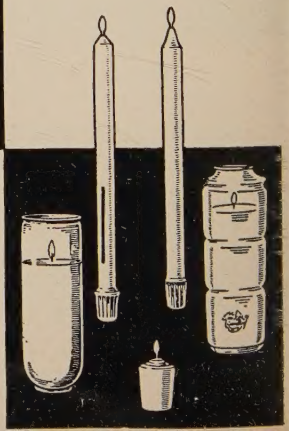
Send now for your copy Emkay's catalog — a c plete, easy-to-read refere book of economical Chu Candles and Accessories

Emkay Candles

MUENCH-KREUZER Candle Co., Inc.

SYRACUSE 1, N.Y.

New York Chicago
New Orleans
Los Angeles San Francisco



Purveyors to the Vatican by Appointment

Available Only To Priests and Lay Brothers

OR LESS THAN 4¢ a day you can ceive up to $150 a month, up to 24 nths, for disability by accident . . . hospitalized by injuries you can get additional $150 a month up to 10 eks . . . for accidental death Ministers fe will pay $5,000 . . . for loss of two abs or eyes $5,000.

IIS UNUSUAL OFFER is made pos-ble because MLCU policy holders e preferred risks. Insurance is sold *ly by mail* and limited to priests, minary students and teaching lay others.

OST of the "Criterion" plan is one of e lowest ever offered. Your first yment is only $1, yet maximum otection benefits are effective im-ediately from date of application. ne initial payment covers all costs for o months. After that, it's only $3 r quarter—$12 a year ($16 for plicants over 60).

E FOR YOURSELF why the MLCU Criterion" Policy is the best accident surance buy today.

1 with eligible application puts this policy into effect. No salesman will call.

PRIESTS ON BOARD OF DIRECTORS

There have been one or more Catholic priests on the MLCU Board of Directors since 1924. At the present time, The Very Rev. George E. Ryan, rector of St. Paul Cathedral and Father Thos. Shanahan, librarian at St. Paul Seminary, are serving.

You trade pennies for dollars of protection with an

MLCU "CRITERION" ACCIDENT POLICY

NOW IS THE RIGHT TIME • *Send for the "Criterion" pamphlet today.*

The MINISTERS LIFE & CASUALTY UNION

117 Ministers Life Bldg., Minneapolis 16, Minn.

***In Canada:* 30 Bloor Street W., Toronto 5, Ontario**

Please send data on the "Criterion" Accident Policy ☐ Life Insurance ☐

NAME_____

ADDRESS_____

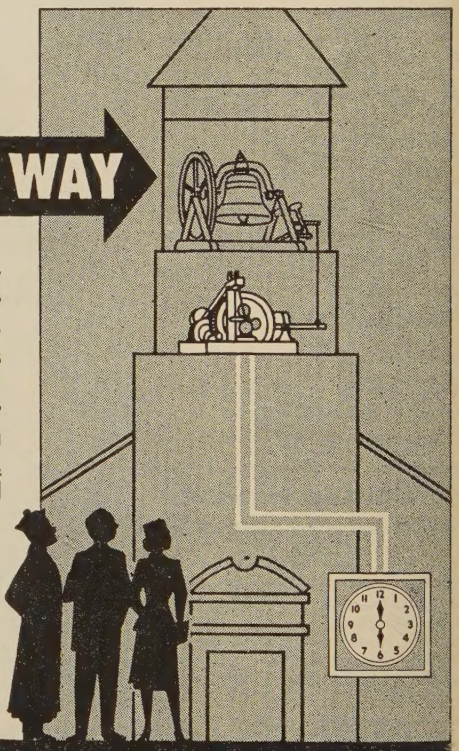
DATE OF BIRTH_____ CATHOLIC ORDER_____

During Marian Year

and the years to come...

Ring Angelus Automatically

THE VERDIN WAY



Ringing the Angelus reminds your congregation of Marian Year prayer. You can do this automatically with Verdin Angelus Ringers without touching a bell rope. Angelus rings accurately . . . on time . . . three times a day. *Present bells can be used.* Write today for catalog and full details.

THE I. T. VERDIN COMPANY
555 Dandridge Street
Cincinnati 10, Ohio

NEW CAST BRONZE BELLS

VERDIN AUTOMATIC ANGELUS RINGERS

Currente Calamo

Honors and Promotions

THE Holy See has raised the following priests to the dignity of *Prothonotary Apostolic:*

Barry, Patrick J., Brooklyn
Casey, James H., Brooklyn
Connelly, Francis P., Brooklyn
Fitzpatrick, Martin A., Brooklyn
Kelly, Joseph C., Brooklyn
McClancy, Joseph V. S., Brooklyn
McKenna, William J., Brooklyn
McLaughlin, Joseph R., Brooklyn
Pokluda, F. J., Amarillo
Puchalski, Bolesaus, Brooklyn
Steinlage, John A., Amarillo

Domestic Prelate:

Aitken, Ambrose S., Brooklyn
Bernard, Peter J., Brooklyn
Bittermann, George M., Brooklyn
Bosler, Clement, Indianapolis
Brady, Philip A., Brooklyn
Carberry, John J., Brooklyn
Delea, John B., Brooklyn
Del Fiorentino, Dante, Brooklyn
Doyle, John J., Indianapolis
Faustman, Paul J., Brooklyn
Fenarty, Thomas K., Brooklyn
Flynn, John J. M., Brooklyn
Fussenegger, August, Indianapolis
Goeller, Joseph A., Brooklyn
Hamilton, Richard J., Brooklyn
Higgins, Edward J., Brooklyn

★ ★ Westport Fibercraft Co. ★ ★

Neatest looking!
Most convenient!

Our Modern Economical
"CHAPLAIN"
COLLARS

"The Chaplain" — Double ply Reversible

One low price! **5** **Dozen for** **$5.00**

Only one style, quantity-low-priced for men who believe in and *really use* our wonderful **Chaplain** collars. No wilting, no fraying—and you never have that hot *synthetic* look! Be neater; be more comfortable—and *Save Money!* They're Reversible—wear a Chaplain Collar as long as it looks fresh—then throw it away. Front, 1⅝ in. and they're double ply. Packed flat—nothing like them for travel! If in doubt of size, give shirt size.

Postage Prepaid in U. S. A.—No C.O.D.'s

Westport Fibercraft Co.
Westport, Conn.

I am enclosing FIVE DOLLARS for Five Dozen "Chaplain" Collars. Please send in size circled below.

14½ 15 15½ 16 16½ 17 17½

PLEASE PRINT

NAME _____

STREET _____

CITY _____

Holland, John J., Brooklyn
Jarka, Alexius A., Brooklyn
King, Jeremiah J., Brooklyn
Manning, Joseph L., San Antonio
McMahon, James J., Brooklyn
Mulz, John M., Brooklyn
Nolan, Robert E., Brooklyn
O'Shea, James P., San Diego
Reilly, Joseph P., Brooklyn
Sala, Thomas A., Brooklyn
Sharp, John K., Brooklyn
Sheridan, Bernard P., Indianapolis
Sherman, George D., Brooklyn
Smith, Joseph A., Brooklyn
Sweeney, Edward J., Brooklyn
Sweeney, Joseph W., Brooklyn
Winterhalter, Herbert, Indianapolis
Wolz, George T., Columbus

Papal Chamberlain:

Asip, James W., Brooklyn
Cafiero, Salvatore B., Brooklyn
Casey, William H., Brooklyn
Crawford, Eugene J., Brooklyn
Dawson, George A., Brooklyn
Donnelly, Francis B., Brooklyn
Goossens, Victor L., Indianapolis
Hermann, Henry, Indianapolis
Hickey, Matthew E., Brooklyn
Macdonald, Ronald B., Brooklyn
Matthiesen, L. T., Amarillo
O'Dea, Paul J., Columbus
Reagan, Joseph W., Brooklyn
Smiddy, Thomas W., Brooklyn
Spiers, Edward F., Columbus
Wangler, Alexander C., San Antonio

The United States Army awarded the Silver Star for "gallantry in action" to Father Joseph A. Dunne of the Archdiocese of New York.

THE PRIEST JULY, 1954 VOL. 10, NO. 7

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

Editorial and Business Staff:

Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ---- Editors
Rev. Joseph F. Marbach, J.C.D.
Rt. Rev. Wm. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. John F. Cronin, S.S., Ph.D. ---- Associate Editors
F. A. Fink ---- Business Manager
Martin E. Greven ---- Advertising Manager
Our Sunday Visitor, Inc. ---- Publisher

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

First time offered to the general public . . .

THE GOLDEN BOOK SERIES

Over 100,000 copies sold to members of Alcoholic Anonymous

Written by a Priest of the Archdiocese of Indianapolis

Comments

"They are a superb and effective undertaking of rehabilitation, social, moral and spiritual."—THE GREGORIAN UNIVERSITY OF ROME.

"Please send 50 sets of the Golden Books. I want each one of our missionaries and retreat directors to have a complete set." —A PROVINCIAL OF A RELIGIOUS ORDER.

"I use the Golden Books constantly in preparing my retreat lectures. They contain a wealth of material."—A DIRECTOR OF RETREATS.

"I use the Golden Books for spiritual reading for my own yearly Retreat. They are hard-hitting."—A PRIEST IN IOWA.

"Please send 100 copies of each. They are wonderful for our clinic follow-up."—ALCOHOLIC CLINIC OF ALLIS-CHALMERS CORP.

"They are the most practical approach that I have seen in all my years of practice."— A DOCTOR IN CALIFORNIA.

"Every priest dealing with alcoholics should have these excellent source books of spiritual help and guidance."—A BISHOP.

"There is no better description of alcoholism and A. A. and the spiritual life anywhere. They are aptly named the GOLDEN books. They are worth their weight in gold."— A PURCHASER IN SWEDEN.

Regular Schedule of prices: $1.00 each — Set of 8 books $5.50

SPECIAL LIMITED OFFER TO ALL PRIESTS

50c each • Minimum purchase two copies, cash with order

ORDER BLANK

.....**THE GOLDEN BOOK OF THE SPIRITUAL SIDE**

.....**THE GOLDEN BOOK OF CHARITY**

.....**THE SILVER BOOK OF ATTITUDES**

.....**THE BOOK OF ACTION**

.....**THE BLUE BOOK OF HAPPINESS**

.....**THE BOOK OF EXCUSES**

.....**THE GOLDEN BOOK OF SPONSORSHIP**

.....**THE GOLDEN BOOK OF PRINCIPLES**

THE SMT PUBLISHING CO., INC.

P. O. BOX 1194, INDIANAPOLIS 6, INDIANA

I enclose $..... for..... Copies as checked above:

.....

NAME .....

ADDRESS .....

CITY ..... ZONE..... STATE.....

SINCE JANUARY 4th

Lawson Associates Campaigns

HAVE PRODUCED $2,411,449 IN THE DIOCESE OF ST. AUGUSTINE, FLA.

This is a tribute to the Pastors of 21 parishes in the Diocese of St. Augustine, whose wholehearted cooperation and inspiration made possible the raising of almost two and one half million dollars in Lawson-directed campaigns.

Five of these 21 campaigns are not yet completed as this advertisement is prepared, and a substantial additional amount will be added to this $2,411,449 when the final total is added up.

This is a triumphant example of the Priesthood working with the dedicated Catholic laity under the guidance of Lawson Associates fund-raising counsel.

The average cost of Lawson Associates planning and direction per parish was 5.1% of the money raised.

Of these 21 campaigns, fully one-third were for debt-reduction, the most difficult type of funds appeal.

Lawson Associates are honored to have served or be serving as fund-raising counsel for the following parishes since January 4th:

If your parish or institution has need of funds for new construction, debt reduction or other purposes, why not follow the example of Pastors throughout the United States and Canada who turn to Lawson Associates for fund raising counsel, planning and campaign direction.

Year after year, Lawson Associates conducts more campaigns for Catholic causes than any other firm in the entire fund-raising field.

Just drop us a note, or better still, pick up your telephone and call us collect at Rockville Centre 6-0177. We'll be most pleased to tell you more about our service and to analyze your problem and fund-raising potential, without cost or obligation.

Parish	*Location in Florida*	*Pastor*
*St. Joseph**	*Bradenton*	*Rev. Cornelius J. Murphy*
*Our Lady of Lourdes**	*Daytona Beach*	*Rev. Michael Kelly*
*St. Paul's**	*Daytona Beach*	*Rt. Rev. Msgr. William J. Mullaly, V.F.*
*St. Clement's**	*Fort Lauderdale*	*Rev. James B. Keogh*
St. John the Apostle	*Hialeah*	*Rev. Peter Reilly*
Little Flower	*Hollywood*	*Rev. Francis J. Dunleavy*
Sacred Heart	*Homestead*	*Rev. John O'Dowd*
Holy Rosary	*Jacksonville*	*Rev. Joseph Barry*
St. Matthew	*Jacksonville*	*Rev. Paul L. Manning*
St. Joseph	*Lakeland*	*Rt. Rev. Msgr. P. J. Magill*
Our Lady of Lourdes	*Melbourne*	*Rev. Robert Brush*
Corpus Christi	*Miami*	*Rev. Francis J. Finnegan*
St. Mary's	*Miami*	*Rev. P. J. O'Donoghue*
Holy Family	*North Miami*	*Very Rev. Msgr. Rowan Rastatter*
St. Francis of Assisi	*Riviera Beach*	*Rev. Joseph M. Borg*
St. Jude's	*St. Petersburg*	*Rt. Rev. Msgr. James J. Meehan, V.F.*
Assumption	*South Jacksonville*	*Rev. James Cloonan*
Most Holy Redeemer	*Sulphur Springs*	*Rev. Anthony McGowan*
Blessed Sacrament	*Tallahassee*	*Rev. Raymond Amiro*
*Jesuit High School**	*Tampa*	*Rev. Michael F. Kennelly, S.J.*
St. Juliana's	*West Palm Beach*	*Rev. George Bucko*

**—in progress*

Lawson Associates
INCORPORATED
ROCKVILLE CENTRE, NEW YORK

See our advertisement on pages 2f and 3f of the 1954 Official Catholic Directory

Latinitas

WIDESPREAD interest is being aroused in *Latinitas,* a quarterly published in Vatican City and edited by Msgr. Anthony Bacci, Secretary of the Office for Papal Briefs to the Heads of States. Its name pretty well describes it — its purpose is to promote study of Latin and to revive its usage among all men, especially the educated.

It has been well received in the U.S. We were pleased to note in a recent issue that Fr. Claude Klarkowski, professor of Latin at Quigley Prep, was a contributor. Fr. Klarkowski is himself a noted Latinist and associate editor of *Auxilium Latinum,* the national classroom magazine which is itself about a quarter century old.

So Latin is not yet a "dead" language! Most encouraging is the fact that His Holiness Pope Pius is an ardent supporter of *Latinitas.*

The Intruder

THE late Dom Stephen Rawlinson, O.S.B., of Downside, served as army chaplain in the Boer War, the First World War, and World War II. Recommended to the Holy See for the office of Latin Patriarch of Jerusalem, he was vetoed by the French Government because of his nationality. Field Marshal Haig, in his diaries, paid warm tribute to Dom Stephen's personality. The priest held the rank of colonel.

The London Universe tells of an

A Secure Life Income

if you invest
through our

ANNUITY PLAN

A practical way of aiding charity
and receiving a good investment return

for details, write to:

REV. FATHER RALPH, Nat'l Dir.
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave. Chicago 1, Ill.

IT SERVES

ITS PURPOSE BEST

DIGNE ADIMPLERE FINEM

"CARDINAL"

INCENSE

GUARANTEE

IF NOT MORE THAN PLEASED
RETURN SHIPMENT FOR FULL REFUND

1 lb. Cannister Blend "3" (Fine)	**$5.85**
1 lb. Cannister blend "2" (Medium)	**4.75**
1 lb. Cannister Blend "1" (Coarse)	**3.65**

Please state whether you want IMMEDIATE or 30-DAY delivery

10% Discount In Any 10 Cannister Lot

Shipped Prepaid By Us

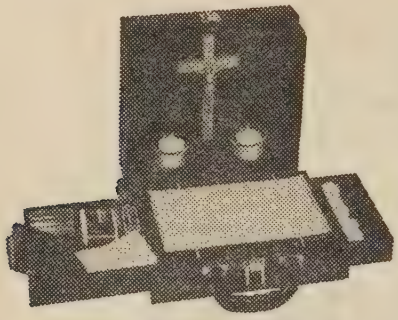
A. J. MOSACK & SONS

ECCLESIASTICAL MERCHANDISE

GAGETOWN, MICHIGAN

IT SERVES ITS PURPOSE BEST

This is the incense you have been waiting for!



"SACRA-KIT"

Trade Mark

Portable Sick Call Set

- For DIGNITY AND CONVENIENCE in administering at the bedside.
- Designed by a priest for priests' use IN HOSPITALS AND HOMES.
- Ideal for administering LAST RITES and for COMMUNION CALLS.
- Well-constructed case finished in leather fabric. Ventilated. lined in velvet. Size: 11¼ X 10½ X 4.
- EASY ACCESS to sick call needs in sliding tray.
- CASE EQUIPPED with removable crucifix, candle holders and candles, linen cloth, holy water bottle, and SPECIAL ABLUTION CUP.
- PRICED at $28.75, postpaid in U.S.A. when payment is sent with order.
- MONEY-BACK GUARANTEE that you'll like it.

Write To:

L. A. CALHOUN CO.

4020 Elliot Ave.,
Minneapolis 7, Minn.

or order through your local church goods dealer

incident concerning him that happened about 30 years ago at the Rosary Church in Lourdes. As he was vesting for Mass, Dom Stephen turned to the layman serving him and asked him if he recognized a clergyman nearby who was putting on an alb.

He did. The clergyman was a well known Anglican who was believed to have received valid orders from a schismatic bishop in the Middle East.

Dom Stephen next asked his acolyte if he had heard of the clergyman's reception into the Church. He had not.

Dom Stephen stood over six feet in height and was equally imposing in habit or in uniform. He walked over to the clergyman, asked whether he was a Catholic and, receiving no reply, gave him three minutes to leave the church.

The Bishop of Lourdes was rightly upset when he heard of the incident. As a result, he ordered the use of greater care in the examination of celebrets.

* * *

The sacristans on ocean liners have their own problems along these lines. The devout Irishman on our crossing last summer told us he always insists on seeing a celebret. He has once or twice gone through the agonizing embarrassment of setting a man up for Mass only to hear him start "I will go unto the altar of God. . ." It's the idea of the consecrated chalice that makes him wince especially.

* * *

Another story out of England—from the *Universe*: It happened in a small town over there. A man

THE "FAIR SHARE" PLAN*

of Fund-Raising continues

its outstanding record!!

	Goal	*Obtained*
ARKANSAS		
Our Lady of Good Counsel Parish	$175,000	$173,200
Little Rock		*In Process*
KANSAS		
St. Peter's Cathedral Parish	$300,000	$311,170
Kansas City		*In Process*
Blessed Sacrament Parish	$225,000	$277,425
Kansas City		*In Process*
WASHINGTON		
St. Matthew's Parish	$150,000	$134,120
Seattle		*In Process*

Consultation Without Obligation

THOMAS RICHARD FINN & ASSOCIATES

FUND-RAISING COUNSEL

15 West Tenth Street Kansas City 6, Missouri

**Exclusive Owner the "Fair Share" Plan* Registered*

ANOTHER
Lawson Success

Our Goal; $70,000
Raised; $147,500
(in progress)

St. Agnes Parish
Charleston, West Virginia

Father Lawrence Gallagher, Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

COLLECTION ENVELOPES

Exclusively Catholic!

Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.
HUNTINGTON, INDIANA

Currente Calamo

in clerical clothes asked a citizen the way to High Street.

"First right, then second left," he was told.

"Thanks," he said. "I'm opening a revival meeting in the large tent on the vacant lot in High Street. I hope you'll attend? I'm sure I can show you the way to heaven!"

"I doubt it," was the reply. "You can't even find the way to your own tent."

Selling Contraceptives

WHAT do the Catholic druggists in your town do about selling contraceptives? Just sell them? Do they justify their sales by noting, as one did for our benefit, that they have legitimate medical uses, e.g. the punctured condom may be used in sterility tests? Or do they flatly refuse to take part in this nefarious trade? The Druggists' Guild of St. James says tell the customer, "We do not carry contraceptives. No, we do not have anything similar." If pressed for reasons one might add, "We discontinued the sale because we believe these items do not fit into our store."

Or did you ever hear of the Guild? We hadn't ourselves; but we are glad to inform you that you can get further information on it by writing to 119 W. 6th Street, Covington, Ky. A pamphlet is provided, too, which gives you a sketch of the organization, its aims, a copy of the constitution, and information on how to set up your own local Guild.

Bestseller in Fijis

THE natives of Fiji were cannibals when "The Awful Disclosures of Maria Monk" first hit

You get Value!

IN **UTILITY** Cassocks

BY *Toomey*

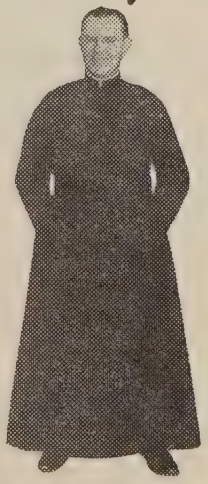
19.50

ROMAN Model

22.50

INCLUDING CINCTURE

SEMI JESUIT Model



Designed for work-a-day use, the UTILITY cassock has given satisfaction to thousands of priests. It is skillfully made of durable poplin, rayon lined to waist and in sleeves. Has firm, well-cut collar — regulation cuffs.
Roman model has button-head snaps for easy dressing. Semi-Jesuit style is equipped with adjustable cincture.

Available in the following size combinations . .

BACK LENGTH	CHEST 36		CHEST 38		CHEST 40		CHEST 42		CHEST 44		CHEST 46		CHEST 48	
BASE OF COLLAR TO ANKLE	COLLAR		COLLAR		COLLAR		COLLAR		COLLAR		COLLAR		COLLAR	
	14	14½	14½	15	15	15½	15½	16	16	16½	17	17½	17½	18
(LONG) 62"														
(AVERAGE) 58"														
(SHORT) 55"														

BUY THEM FROM YOUR *Toomey* DEALER (RELIGIOUS SUPPLY HOUSES) THROUGHOUT UNITED STATES OR CANADA

R. J. TOOMEY CO.

the headlines more than a century ago. But her name is still strong enough to cause a sellout. Old lies, like old soldiers, never die. So we hear—from the Columban Fathers.

A Catholic Truth Society pamphlet, "The True History of Maria Monk," sold like hot cakes when offered for sale at a bookstore here, reports Columban Father Michael J. Cyran. The majority of the buyers were non-Catholics. Apparently, many of them were under the impression that they were purchasing Maria's latest expose of convent life!

The original "Disclosures" were first published in New York in 1836. Entitled, "The Awful Disclosures of Maria Monk: The Hidden Secrets of a Nun's Life in a Convent Exposed," the book was written by a prostitute, who had never been a nun. She would be classed today as a pathological liar, on the evidence of a non-Catholic Montreal doctor, who examined her when she first began her campaign to throw the Catholic Church, its religious and priests into disrepute.

Her book is generally known to be a fake, but it still enjoys a large circulation in the Fijis—and, you may be surprised to learn, in the United States. What appears to be a new edition of the booklet was recently distributed in some Southwestern and Southern states.

All the Works of

CHESTERTON and BELLOC

NOW AVAILABLE!

Our Chesterton and Belloc stock includes over 400 items, 200 major titles, 2,500 total volumes, scarce pamphlets, books with prefaces and special contributions, books about them. Send today for:

Catalogue CB-53 (first editions)

Catalogue CB-54 (reprint editions)

ANDREW C. PROSSER,

2937 N. Racine, Chicago 13, Ill.

The Protestant 'Church'

A VINCENTIAN priest—Father John Fisher—giving a novena

Let Converts SEE as well as hear . . .

Instruct Converts with FILM STRIPS!

No. 1 "BILL JONES MEETS GOD"

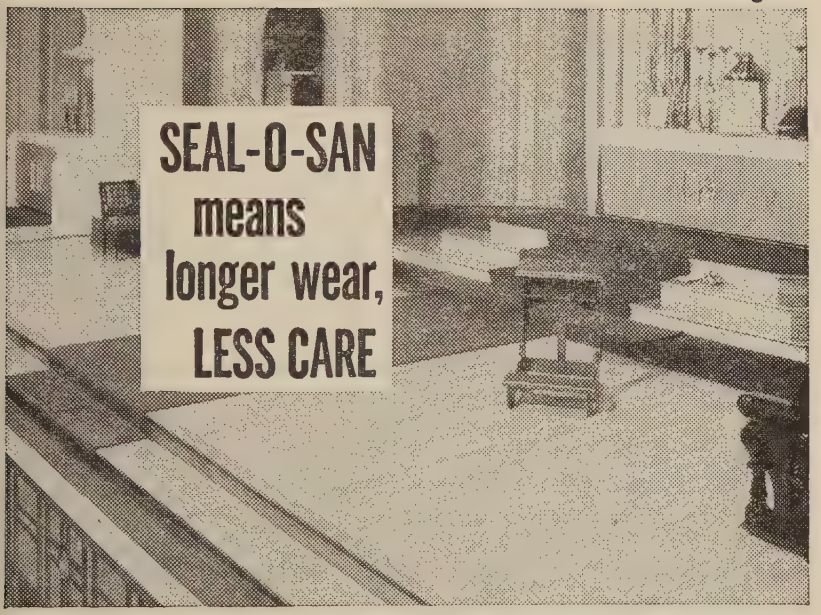
80 frames in COLOR — Bargain price of $6.00!

A basic introduction to a course of religious instructions. Covers the existence of God, the immortality of the soul and the need of religion. Suitable also for school religion courses.

No. 2 "THE BIBLE AND TRADITION now in preparation.

ORDER NOW FROM THE

D. FARRELL COMPANY 526 Marengo, Forest Park, Illinois



St. Mary's Catholic Church, Huntington, Indiana

A beautiful finish... WITHOUT HIGH APPLICATION OR MAINTENANCE COSTS

You can often drastically reduce refinishing and upkeep costs of wood surfaces, floors, walls, pews and desks, with Seal-O-San Wood Finish. Your own staff can apply it quickly with lambswool mop, roller or brush. It dries evenly without lap or brush marks. Seal-O-San won't chip or mark. Daily dusting keeps it clean and bright. Write for complete information.

HUNTINGTON LABORATORIES, INC.

Huntington, Indiana • Toronto, Canada

HUNTINGTON

Seal-O-San®

WOOD FLOOR FINISH

591

LEE STOLL

CUSTOM BUILT

PIPE ORGANS

Rebuilding, Repairing
Service Contracts

Representative for
DEAGEN CATHEDRAL
AND TOWER CHIMES

LEE STOLL ORGAN CO.

74 HARNEY STREET
OSHKOSH, WISCONSIN

ANOTHER
Lawson Success

Our Goal; $75,000
Raised; $106,788

Infant of Prague Parish
Jacksonville, North Carolina

Father A. F. Rohrbacher,
Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
INCORPORATED
ROCKVILLE CENTRE, NEW YORK

Currente Calamo

at our parish, came up with an excellent thought.

He contends that the sects have captured a semantic advantage of incalculable value in the expression "The Protestant Church." Where is it? Who runs it? Actually, there is no such thing—yet it has immense propaganda value. We read, for instance, the impressive statement that "4-million Catholics joined the Protestant Church during the past ten years."

Father Fisher suggests that we limit the use of the word Protestant to its etymological meaning of "Protesting against Catholics," being careful always to distinguish the non-Catholic as "a Lutheran," "a Baptist," "a Presbyterian," rather than just "a Protestant."

Ideal Parish

USING opinions gathered from twelve fellow pastors of the Birmingham area Msgr. Joseph A. Durick, director of the mission band of priests in the Diocese of Mobile, made some suggestions on how to achieve an ideal parish.

Here are some of the suggestions he gave a diocesan convention of the National Council of Catholic women there:

"Wouldn't it be wonderful to have a list at the rectory of people who are willing to stay with the sick during Sunday Masses, to allow those in charge of the sick to attend," said one pastor.

"Giving a lift to church can be a big factor in raising the level of a parish," said another pastor. "There are cripples and old people in every parish. If people would say 'I'll be by to pick you up on Sunday,' we might save many who are about to lose their faith."

Monsignor Durick himself had a

UTILITY CASSOCKS

for the Clergy and Seminarians

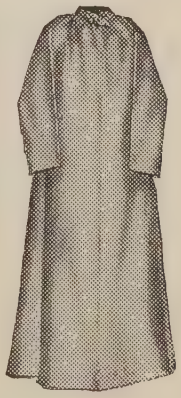
LIGHTWEIGHT—UNLINED

Made in our own factory in 11 standard sizes designed to meet the requirements of most average figures. As an extra Cassock it is highly recommended for general utility purposes.

FURNISHED IN 11 SIZES

Price each **$25.00**

America's Finest Custom Hand Tailored Priest Cassocks Priced from **$65.00** *up*



Altar Linens, Albs and Surplices

We manufacture our own Albs—Surplices—Altar Linens—Altar Cloths of Pure Irish Linen. Also various weight linens sold by the yard.

Altar Boy Cassocks, Surplices and Accessories

ALTAR BOY CASSOCKS are made of fast dye, two ply Poplin Material—full skirt—3 styles—No. B 10 Button On—No. B 11 Belt On—No. B 12 Zip On—priced from $5.00 up.

ALTAR BOY SURPLICES are made of various types of materials priced from $2.50 up. Please write for samples of material and prices.

The House of HANSEN

23 N. Franklin St., Chicago 6, Illinois **Telephone FR. 2-8750**

few words to say about the lack of charity in some of the parish organizations: "If all the energy involved in the uncharitable remarks that follow meetings of parish organizations were channeled into constructive criticism (with a few prayers thrown in for good measure) it would almost make the parish a Utopia."

Speaking of the need of most parishes for sick-visitors among the laity he said: "Some parish organizations have committees for the sick. Use them. They are tremendously effective medicine in upping parish morale, in tightening parish bonds."

Toward new members of the parish or converts, he advises: "Be a welcoming committee of one. Congratulate newly-baptized converts when they make their First Communion. Converts, like convalescents, need after-care. Make them feel at home." On conversion work he said: "Though we want to convert all America to the true Faith, unless you are a St. Paul or St. Patrick, go easy. Don't try to convert America. Just try to convert one American."

Don't be vague about midnight!

MIDNIGHT CALCULATOR

An expedient for the observance of Church laws involving the reckoning of time.

Gives time (Standard, Daylight Saving, Mean and True) when obligations begin and end for Fast, Abstinence, Breviary, and Mass.

A clear exposition of Canon 33.

Nine thousand places listed with Mean Time. Easy tables for True Time.

A "very handy little book."
THE PRIEST, May, 1953

Price: $2.00

Patterson and O'Donnell
P.O. Box 9607, Philadelphia 31, Pa.

'Dear Editor:'

A LETTER from a layman tells us that he makes an apostolate of writing letters to the editors of secular papers. Located in rural

Continued on page 644

PICTURES & PRINTS
WORLD'S LARGEST COLLECTION OF FINE COLOR REPRODUCTIONS
Old Masters • Moderns • Contemporaries
& Religious Subjects
Select at leisure from our complete 128 page profusely illustrated catalog.....50¢
FINE FRAMING
THE VIRGIN – Fra' Filippo Lippi 19½" x 26" – $9.00
Mail Orders Filled Promptly
Oestreicher's 1208 6th Ave. New York 36, N. Y., Dept. P (bet. 47-48 St.)

How to win the GREATEST VICTORY

For your Church . . .

A single dollar raised by contacting a single individual means an important victory for your Church. But when a campaign is organized to reach *every* member of a Catholic community, the *greatest possible victory* is achieved. Yet many communities with urgent needs have failed to reach their goal simply because the campaign was *not* organized to give every Catholic an equal opportunity to participate.

The Charles J. Francis Company is very familiar with this problem. Trained experts in fund raising will study your community and determine how much can be raised. A goal is then set and *guaranteed.* In the event of failure to reach this goal, a proportionate refund of the fee will be made.

In addition to a guaranteed goal, every client will also enjoy a share of the profits in the form of CLIENT DIVIDENDS. Under this unique plan the declared surplus is distributed according to the ratio which the campaign fee has toward the gross profit of the company.

1954 CAMPAIGNS

- **Holy Name Parish Campaign, Omaha, Nebr.—$285,000**
- **St. Joseph's Parish, Berkeley, California—$137,000**
- **Newport, Ky., Catholic High School Program—$510,000**
- **St. Ambrose Parish, Berkeley, California—$134,000**
- **St. Peter's Parish, Portland, Oregon—$132,000**
- **St. Joachim's Parish, Hayward, California—$105,000**
- **Ascension Parish, Portland, Oregon—$106,000**
- **Christ The King Parish, Pleasant Hill, Calif.—$115,000**

CURRENT CAMPAIGNS

- Villa Redeemer Retreat House Campaign, Glenview, Ill.
- St. Francis Solano Parish, Sonoma, California
- St. Anthony's Parish, Redwood City, California

Plan now to achieve the greatest victory your Church has ever known. A preliminary conference is easily arranged and there is no obligation involved. For maximum results, it is wise to allow as much time as possible for preliminary planning.

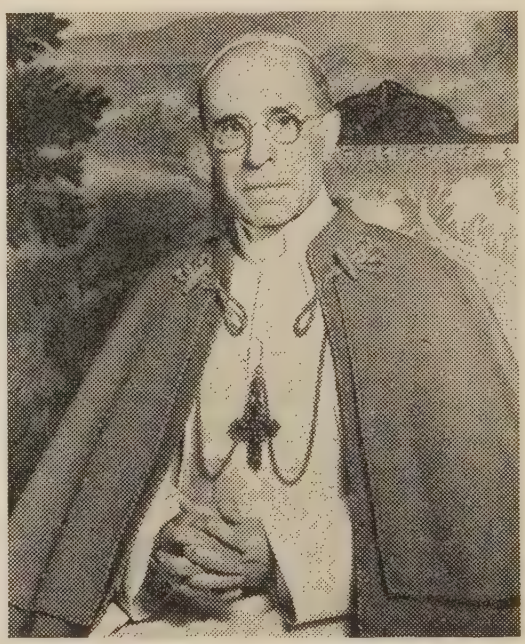
The Charles J. Francis Co.

FUND RAISING PUBLIC RELATIONS

5426 The Pasco—Room 3
Kansas City, Missouri

84 Ninth Street
San Francisco, California

1 9 5 5 *Sacred Pictures Calendar* 1 9 5 5



Copyright by Sacred Pictures Co.

His Holiness, Pope Pius XII

A NEW STANDARD IN CATHOLIC ART CALENDARS

Pictured above is the cover of the
SACRED PICTURES CALENDAR
pronounced the highest quality Catholic Art Calendar ever produced in America. On the inside pages are 12 other equally beautiful full color reproductions of famous originals, such as Madonna and Child, Jesus Carrying the Cross, Saint John Bosco, Saint Mary Goretti, and others. All suitable for framing. *This is a Catholic art calendar of unequalled scope and beauty.*

ASK FOR YOUR FREE SAMPLE
from your supplier. Specify A. S. I. No. 1763-A1.

Sacred Pictures Calendar

The Priest

THE PRIEST JULY, 1954 VOL. 10, NO. 7

Editorial Comment

'Cor Contritum et Humiliatum'

JUST how far has Communism infiltrated into Protestantism in the United States? As sober appraisals continue to appear we are getting a clearer picture all the time.

First there was the Matthews Report. Then wild recriminations and cries of distortion and prejudice and irresponsibility. (THE PRIEST, Editorial, Sept. 1953). One was reminded of the earlier attacks on Whittaker Chambers, who also paid a heavy price for naming names. Commentators rushed to offer their reactions and most people took sides. Every kind of view was heard, an amazing amount of it against Matthews.

Next in order of importance now, we think, is the Poling Report, if we may call it that—the long article which appeared in *The Saturday Evening Post* last April 24 under the signature of Dr. Daniel A. Poling, editor of the *Christian Herald.* This is again a fresh starting point.

Dr. Poling thinks Dr. Matthews was guilty, if at all, of understatement in estimating that not more than one per cent of the Protestant clergy has been disloyal to the U.S. Government. He seems to agree rather with Rt. Rev. James P. DeWolfe, Episcopal Bishop of Long Island, who would suspect three per cent. As for the celebrated figure Matthews offered—7,000 Protestant clergymen over a period of seventeen years, "as party members, fellow travelers, espionage agents, party-line adherents and unwitting dupes," this Dr. Poling characterizes as "entirely too conservative in this over-all coverage which included unwitting dupes." And he makes the highly pertinent and to be often repeated point that "a few or even one 'Communist' or 'fellow-traveler' or 'espionage agent' or 'party-line adherent' would be too many—infinitely

too many, since Communism in its first tenet is atheism."

Foolish Liberalism

Readers of the *Post* are indebted to Dr. Poling for a splendidly frank and understanding exposé which in its honesty and comprehensiveness throws light not only on the question of the preacher and the CP but also on the whole tangled issue of collaboration. But, first, the story of foolish and fat-headed liberalism which Dr. Poling, looking backward, recounts.

Most of it is hardly new to us but we are encouraged to see it set down by a minister for the guidance of his fellows, even though we regret that this is a kind of "locking the barn after the horse is stolen" affair. Or as Poling puts it more mildly, "There is no excuse for any American citizen becoming a Communist dupe today."

Here is Dr. Poling's own confession quite briefly synthesized indeed; but we piously assent to his use of the psalm "A broken and a contrite heart, O God, thou wilt not dispise." He himself like so many others lent his name to phoney organizations which came to him well recommended, for example, "The Friends of Russia" committee. He was not even in the U.S. at the time but as a war correspondent in North Africa in 1943 had received a cable invitation bolstered up with big names. He hurriedly got out too, after he learned the truth.

Still further back in the '20's and '30's he had supported recognition of the Moscow government—so had Alfred E. Smith once, if our memory serves us. Today: "My personal repudiation of former associations with the Communist apparatus must include my support of withdrawal of recognition from the Moscow government."

Like many another dupe, he once gave a "hearty endorsement to a book on Russia that I later discovered to be an attack on my own country." Why? He had not even read the book at the time; an intimate friend had vouched for the volume.

The Liberal Protestants

His own case, we think, is typical not only of some Protestant clergymen but of most politicians and many public men. How else can one explain the capitulation to Communism on the part of so many who now hate what they have come belatedly to understand?

Thus he cites as well the evidence of Dr. Reinhold Niebuhr of Union Theological Seminary: "Those of us who were critical of capitalism were . . . too uncritical of the Marxist alternative"; and he discerned at that time "very considerable Marxist dogmatism in the liberal wing of the Protestant churches." To see what this implies

one should also try to recall how Counts and other "progressive" educators spelled out the doom of an ill-defined capitalism not too many years ago, and how socialism then enjoyed a vogue, as smart and high brow and even distinctively Christian.

It was a case of what Chesterton called "throwing out the baby with the bath water." Well meaning and idealistic reformers aware of the abuses of capitalism (which abuses largely belong to a distant and dead past) suddenly rushed to the opposite extreme. People are always doing that. One principle that is almost unteachable is the ancient scholastic axiom: abusus non tollit usum. It is so much easier to smash something to pieces than to restore it to good working order.

"Motives of service will supplant the profit motive" they thought in those days. This formulation Dr. Poling calls a "frequent clerical fallacy." What clerics? No one with a smattering of the *Summa Theologica* would embrace that view or later come upon it as a discovery that (in Niebuhr's words) "The so-called profit motive can hardly be eliminated under any system." Why should it, indeed? Is this incompatible with "motives of service"?

Other Protestant clergymen have had the courage of Dr. Poling and Niebuhr. They, too, are commended in this article, and their case histories carefully set down. Some have still not seen the light—unless they are really Communists—"Unfortunately they still remain in associations," says Dr. Poling, "that are directly related to the Communist apparatus. They should re-examine their position even . . . as others have re-examined theirs."

There is indeed only one thing that disturbs us as we read how much wiser one can be in 1954 than in 1944 or in 1934. But our sense of satisfaction is not altogether destroyed by this—the anti-Catholicism that Dr. Poling upturns as he sifts through the evidence that explains the pro-Communism and the anti-anti-Communism of recent years; though this is the second point worthy of note in a noteworthy article.

Anti-Catholicism

Dr. John A. Mackay "is a great theologian. He is a scholar. He is a gracious and friendly man. Also he is a man of strong gentleness." Thus Dr. Poling. We ourselves know him as a consistent anti-Catholic who appears to us simply wrong-headed and obstinate in his refusal to recognize his real enemies. But apparently there is a difference of opinion about this gentleman that we cite here in an effort to be dispassionate towards the president of Princeton Theological Seminary, Moderator of the General Assembly

of the Presbyterian Church in the U.S.A.

Dr. Mackay is the author of something known as "A Letter to Presbyterians Concerning the Present Situation in our Country and in the World" which was issued by the General Council of the General Assembly of the Presbyterian Church on October 2, 1953. It must have been a sort of encyclical, judging by the title, though some Presbyterians refuse to acknowledge its authority and obviously it lacks any note of infallibility!

Of this document Dr. Poling writes that he found in it "the exact sentiment and in several instances the exact language" as in two issues of the *Cominform Journal,* a dope sheet and policy publication printed in 27 languages for the direction of world communists. The point made here is not that Mackay is a communist but that somehow communists have been doing his thinking for him.

Let two passages suffice, with Dr. Poling's own remarks:

"The Presbyterian letter contains such sentences as this: 'Truth is thus held a captive in the land of the free . . .' The letter also affirms that men and women have been 'publicly condemned under the uncorroborated word of former communists. Many of these witnesses have done no more, as we know, than to transfer their allegiance from one authoritarian system to another'—which seems to me an obvious reference to the Roman Catholic Church. Then follow words that, in the opinion of this writer, can only render a disservice to our American unity: 'Nothing is easier for people, as contemporary history has shown, than to make the transition from one totalitarianism to another . . . and yet the ex-communist to whose word congressional committees apparently give unqualified credence, are in very many instances, people whose basic philosophy authorizes them now, as in the past, to believe that a lie in a good cause is thoroughly justified.' None of these individuals is named, but J. Edgar Hoover said, in the November first issue of *This Week* Magazine: 'The individual contributions of former members of the Communist Party to the security of our way of life are shining examples of people who have recognized their mistakes and are doing all within their power to rectify them. These people deserve the nation's respect and their neighbors' far-minded forgiveness . . . All great religions teach that the sinner can be redeemed. Who then shall sit in judgment?' "

Now most people can see what aid and comfort can be given

the enemy by any attack on investigation into communists activities in the U.S. or elsewhere. This is by no means to underwrite an occasional crack-pot committeeman who has his eye on the gallery rather than the CP or who is interested primarily in notoriety and vote getting and personal power. It is, in fact, the fairly comprehensible idea that communism must be investigated; that we do have to get tough both with its members and its sympathizers and its dupes; that this is a matter of life and death.

Reinhold Niebuhr who disagrees on other points agrees with Daniel A. Poling that it is indiscriminate "to define even an hysterical anticommunist as equal to, or worse than, communism" *(The Saturday Evening Post,* May 1, 1954, p. 24). This is fundamentally our own position.

Times' Support

How then can Dr. Mackay, as reported in the New York *Times,* one of his apparent defenders (May 30, 1953) write that "Anticommunism is just as dangerous as communism and sometimes more so" or boast "I am not ashamed of any document I ever signed or any cause I ever sponsored" — though these include "Republican" Spain, Red China and any number of false front party organizations?

As for the arrant anti-Catholicism and the easy assimilation of the Church to the Party, here Dr. Mackay is following two lines: one the Communist and one the Protestant minority's (cf. THE PRIEST, Editorial June, 1954). As for this latter, witness a letter Dr. Poling quotes from a "prominent fellow churchman" that "free churches are under two threats, one a communist conspiracy and the other a potential American fascism, Protestant or Catholic." Dr. Poling vigorously repudiates the threat of Catholic fascism, and we are grateful to him for that, too, among other things. The more so, in that he is a staunch Protestant himself who, logically or not, thinks the position of the Catholic Church in America an issue he calls "minor," but still an issue.

Communists, certainly, are just as happy to see Protestants and Catholics warring upon one another as they are to see indiscriminate attacks on investigating bodies. "Divide et impera." Remarks Dr. Poling sagely, "If now in this country we are divided, we shall fall prey to the atheistic totalitarianism that centers in Moscow and from that center spreads all over the earth." This is a healthy bit of common sense and a realism we can only hope will enjoy more and more respect.

So much for Dr. Poling of whom we write chiefly in ap-

preciation. His article took courage, we think; and we are sorry to cite mere portions of it. We would like—had space permitted—to detail the case of G. Bromley Oxnam, leading anti-Catholic, who served as editorial advisor of the notorious communistic *Protestant Digest* (one of Eleanor Roosevelt's pet hate sheets).

Gored Oxnam

The Bishop was neatly skewered by Representative Clardy of the House Un-American Activities Committee on the question: "Bishop Oxnam has continually attacked all congressional investigating committees . . . but does not the fact that this committee discovered the real backing of this magazine, something which the bishop was *unable to learn* (italics ours) even as one of its editorial advisors, suggest that investigating committees may serve a real purpose?"

There are other things, too, worth citing in Dr. Poling's article. Our main interest, however, will have been served if we have sufficiently signalized the article itself. It is fairly clear how some have been deceived in the past. We are not concerned here so much in showing how accurate and valuable has been the service of the Catholic press in keeping us from being deceived, nor in paying recognition to the role of papal guidance exercised by means of far sighted encyclicals, allocutions, and addresses, nor in any way in expressing complacency that we have had a solid dogmatic and moral foundation for our thinking.

We would really like to see Dr. Poling's views get a wider and wider hearing till finally they prevail in Protestant circles. Let us have done with the Mackeys and the Oxnams and the dupes. Let us at last get the real issues in proper focus. "There is no excuse for any American citizen becoming a Communist dupe today."—G. J. Gustafson, S.S.

The Religion of Decorum

For the rationalist who rejects Christianity although living on the Christian inheritance Sir Arnold Lunn wrote this sarcastic limerick:

There was an old man of Moldayvyuh
Who didn't believe in his Sayvyuh
But erected instead
With himself as the head
The religion of decorous behayvyuh.

Again: Pity vs. Principles

Correptio correptionis — *Aidan M. Carr, O.F.M. Conv.*

IN a recent address to the members of the 44th Catholic Press Association convention meeting in Chicago, Cardinal Samuel Stritch exhorted the Catholic Press of our country to manifest a greater willingness to treat controversial topics in its pages, for in the free air of debate the truth may stand more clearly revealed. THE PRIEST has more than once shown its readiness to open its columns to controversy of interest to the American clergy, and the present article shares in the heated issues raised by the English Dominican, Fr. Gerald Vann, in his article *The "Bad Marriage" Dilemma.*

Fr. Vann's article appeared originally in the Dominican review *Blackfriars,* and concerned itself with the distressing problem of Catholics caught up in bad marriages. That article was condensed and printed in the January issue of *The Catholic Digest.* We answered Fr. Vann in the February issue of THE PRIEST in an article entitled *Pity vs. Principles.* In that treatment we gave reasons why we felt the English Dominican's article was radical and perhaps theologically and canonically unsound, and pointed out that it tended to engender a false sense of security in the hearts of Catholics living in invalid unions by lulling those concerned into a state of sweet resignation to their bitter-sweet lot of being happily unwed.

Finally, in the May issue of THE PRIEST, Fr. John Fearon, O.P., attacked this writer's position in the article "Father Carr, Prudence and Theology." It is to this latter article that we direct our present remarks.

A considerable portion of Fr. Fearon's observations were directed rather at Fr. Carr than at what Fr. Carr had written. For example, he stated that we were imposing on the credibility of our readers (scarcely a compliment to the priests who read THE PRIEST!); he accused us of peevishness (but did not prove it); he charged that we have slight sympathy for the unhappiness of Catholics living in sin (a sentiment hardly at home in a priest's heart). But now let's take a look at the record, rather than considering personalities. *What* is said is vastly more important than *who* said it.

'Closeness' to God

In his article Fr. Fearon repeated, with approval, an assertion that is astounding, especially when made by a theologian of the stature of Fr. Vann. Substantially it is this: a sinner is not excluded from closeness to God. Now whatever meaning Fr. Vann and Fr. Fearon care to give to "closeness," such

meaning surely can't be a theological one. The English word "close" means "intimate" or "familiar," as "close friends." In a theological sense, when we say that a person is close to God, we mean that one is a friend of God. That God does, of course, remain closely related to every creature in virtue of the divine immensity, is too obvious to require comment. But it is not conceivable that either Fr. Vann or Fr. Fearon would use a word with such extreme ambiguity. As an analogy it would be unacceptable.

One who makes use of the marital right while living in a bad marriage which he knows is invalid, thereby commits a mortal sin. And as St. Thomas (and how many other Catholic theologians?) teaches: *Quodlibet enim peccatum mortale contrariatur charitati . . . (Summa Theologica,* Ia-IIae, q. 71, a. 4.) How can one be simultaneously in mortal sin and in love with God? To hold such an opinion is, at least, uncommon and un-Thomistic. And yet Fr. Fearon writes: "Next Vann establishes the point that the sinner in question is not excluded from closeness to God, and that the experience of conflict and contrition can even increase the closeness." The unfortunate spouse is at one and the same time both a sinner and contrite; in mortal sin and yet close to God. In other words, a spiritual schizophrenic. Is that good theology?

The author of "Father Carr, Prudence, and Theology" makes a great deal of the fact that we questioned the validity of Fr. Vann's article as it appeared in *The Catholic Digest* rather than as it appeared in *Blackfriars.* The editors of the former magazine did an excellent job of reducing Fr. Vann's work. We know that because we also have the English publication. In any event, we chose to criticize the article in the form in which we felt it constituted a danger to the generality of American readers. *Blackfriars* is virtually unknown in the U.S.A. If either Fr. Vann or Fr. Fearon cares to find fault with *The Catholic Digest* for their manner of presentation, that is, beyond doubt, their prerogative.

The Harm Being Done

The author of "Father Carr, Prudence, and Theology" assured us that Fr. Vann's article should cause us no worry about any scandal it may have given, for it concerned only people who continue to live in an invalid marriage and cannot be persuaded out of it. We should be very pleased to show Fr. Fearon copies of letters from priests, including the *officialis* of a large archdiocese, who give factual proof of much very real harm already caused to Catholics who read and fell for the Vann article in *The Catholic Digest.* It helped to create in them a casual attitude towards

the strict demands of Catholic morality and law, and a bland reliance on God's goodness and mercy and a forgetfulness of His justice.

Fr. Fearon invokes, with admiration, Fr. Vann's quotation from a work entitled *Theologia Germanica,* in which some kind of psychological state is described as desirable for souls in a muddled marriage. In a recent issue of the *American Ecclesiastical Review,* Fr. Francis J. Connell, C.SS.R., Dean of Theology at Catholic University, took strong exception to Vann's *The "Bad Marriage" Dilemma.* Fr. Connell asked a fair question: is this work, *Theologia Germanica,* the same one as listed in the *Index of Prohibited Books* (Vatican Polyglot Press, 1930, p. 511)? Since neither of the Dominican Fathers gave any further indication as to the authorship of the work in question, it would be interesting to know if the reference, to which they attach much worth, is from an indexed work. Although it is true that the book containing the passage could be indexed without thereby invalidating some excerpt from it, still such a source ought fairly to be qualified.

It would be indeed unfair to convey the impression that the Dominican Fathers, as such, agree with either Fr. Vann or Fr. Fearon. While of course there is no way of ascertaining how opinion would be divided either as to the orthodoxy (in a broad sense) of the position of Fr. Vann and Fr. Fearon, or as to the wisdom and value of making such a position known among the general Catholic public, still we would suppose that many of their fellow Dominicans would be prompt to dissociate themselves from that position.

In fairness to the other Dominicans, who might not care to be identified with the arguments of Fr. Vann and Fr. Fearon, we can state that we have, on extremely reliable authority, these affirmations: no Dominican in Rome or elsewhere in Europe defended Fr. Vann's opinions as expressed in *Blackfriars,* but rather a number of Dominicans wrote to the highest officials of the Order expressing their disagreement with Vann's stand. Furthermore, we are similarly informed that Fr. Vann promised to write another article for *Blackfriars,* under rigorous theological censorship. That magazine itself mentioned in February's issue that a postscript to Fr. Vann's original treatment would appear in the March copy. It is still to appear in May. These facts, coupled with others, indicate that both Fr. Vann and Fr. Fearon do not represent any line of "Dominican thought" in the controversy.

Archbishop Murray's Action

Although one may feel at liberty to take issue with the private theological opinion of a member of the hierarchy, one

can scarcely question the right of a bishop to determine what is inimical to the spiritual welfare of his flock. It is probably unique in the history of *The Catholic Digest* that the circulation of one of its issues should be interdicted by an Ordinary. Such was the misfortune that followed the publication of Fr. Vann's article. This notice appeared in the March issue (page 10):

THE 'BAD MARRIAGE' DILEMMA

By request of the Archbishop of St. Paul, we publish herewith a communication concerning an article that appeared in our January issue under the title, *The 'Bad-Marriage' Dilemma.*

"Gentlemen: In the next issue of the *Catholic Digest* please publish a notice in the same relative prominence as was given to the article under the title of *The 'Bad-Marriage' Dilemma* prohibiting the circulation of the January issue of the *Catholic Digest* within the Archdiocese of St. Paul.

Very sincerely yours,
✠ J. G. Murray,
Archbishop of St. Paul."

So long as the human will remains free there will be no solution to the dilemma of bad marriages. It is profoundly distressing to the soul of every priest who meets Catholics, in other respects good people, who will not make a definite break from a sinful union. Whatever pretext one may allege for the continuance of marital life: the welfare of children; financial considerations; a seemingly irresistible conjugal love, and all the other reasons offered, the reply must be uniformly the same: discontinue the sinful relationship. Only one thing is necessary: the salvation of one's soul.

Assuredly there is never any reason for a priest to be unkind to these poor people, or not to show himself genuinely helpful in the greatest measure *possible.* Compassion for a sinner is of the essence of a priestly heart. But the tragedy occurs when one mistakes kindness for compromise with principles. To tell a partner of a bad marriage that he can see his living in sin as *his* way to God; or that by making the best of a bad situation he is somehow redeeming his lot by *wishing* things were otherwise — this can hardly qualify as kindness. It may be a lesson in "situation morality." It isn't precisely Catholic doctrine. Nor is it an encouragement to heroism as called for by the Holy Father in his address to the Italian Catholic midwives of October, 1951, when the Pontiff spoke on conjugal love and the divine and immutable laws of marriage.

The work of the priest is to co-operate with God's grace in helping souls to perfect themselves and to avoid sin; to en-

courage *all men,* without exception, to struggle against the very conditions that make sin so likely. This is to demand sanctity of souls. The great difficulties of invalidly married people to observe God's law, one might almost be tempted to say the "impossibility" to observe it, does not lift the force of obligation from the divine law. Nor does that hardship excuse the blame of those who succumb to sin. In many instances the situation may seem hopeless. But are we thereby excused from urging sinners to choose between Christ crucified and a life that offends God and opens the floodgates of remorse and ultimate unhappiness? The priest who would seek the glory of God will not look for an easy solution to the problem. He will point out the true one, albeit a hard saying. Of this we may be certain: theological palliatives, however, so charmingly presented, will never do service as an Alexandrian sword to cut the Gordian knot of the bad marriage dilemma.

JULIE . . . . Or Housekeepers are Hard to Get

The Epic Seminary of Montezuma

Mexico's 'Douai'

Michael D. Forrest, M.S.C.

MONTEZUMA! the very name is like a magic button which, when touched, causes a flood of emotions and memories to inundate our soul. That name, attached to the epoch-making Mexican Pontifical Seminary established in New Mexico in 1937, is no sooner pronounced than it conjures up perforce within our minds and hearts memories of the horrific persecution that was enacted within recent years south of the Rio Grande, and of the heroic fidelity of a Catholic people; emotions of profound and grateful appreciation of the foresight and generosity of the American Hierarchy in procuring and establishing Montezuma Seminary, and of the marvelously unselfish response of the American Catholics; fond recollections of bygone ages when the saintly youth of Ireland and England crossed the sea to study tranquilly in Salamanca or Douai and to return to their native land as consecrated missionaries in order to minister, with the prospect of imprisonment, torture, or execution, to their beloved, persecuted people.

Towards the end of last year I had the pleasure and the privilege of visiting Montezuma Seminary and of spending a few days in that idyllic environment. I had the happy experience of meeting personally the members of the professorial faculty and of conversing with many of the students. The library is magnificent, the chapel splendid and spacious, the grounds extensive, the curriculum of ecclesiastical studies unsurpassed, the fervor and devotedness of the seminarians admirable. The three days spent in that blessed abode were amongst the most pleasant and edifying in my whole priestly life.

One cannot visit and contemplate this excellent seminary, with its twenty Jesuit professors daily imparting a grand course of philosophy, theology, and other ecclesiastical sciences, and its 360 students calmly and eagerly drinking in that knowledge in circumstances so conducive to study, without recalling the pathetic description so graphically given of former Mexican seminarians by the Editor of *Boletin del Seminario Pontificio Central Mexicano de Nuestra Senora de Guadalupe,* in its first number, 1938.

Thus wrote the editor regarding the condition of Mexican seminarians immediately prior to the establishment of Montezuma Seminary:

> Go now to seek the seminarians on the heights of

mountains, sitting around a fire, as those from Sonora lived. You will meet them likewise in little settlements, disguised as poor workmen, devouring their books in a miserable hut, under the light of an improvised torch, as lived the groups from the Seminary of Morelia. At most, look for them in larger centres in narrow corners and lodgings, where air and light are wanting, where they must speak in secret in order not to be discovered, where they live in danger of being caught by their enemies and despoiled even of their clothing, as happened on various occasions.

Insidious Oppression

The frightfulness of the persecution waged under the despotic Calles and the Christian valor that flashed forth from countless Mexican hearts will always be remembered in a general way, although not so vividly as by those who lived through the bloody days of 1926 to 1929. Details of atrocities perpetrated during that period and the shining examples of many victims immolated on the altar of martyrdom, especially heroic apostles like Father Pro, will likewise live in the memory of Catholics, in particular, of Mexicans. All this has been committed to writing by reliable persons, some of whom were actual witnesses of the crimes committed and the heroic holiness manifested.

After the "settlement" took place in 1929 and the sanguinary persecutions ceased, a less spectacular though more insidious oppression of the Church continued, which struck at the very life of the Catholic Church in Mexico. Being of a less sensational character, this cunning persecution did not so forcefully strike the Catholic imagination outside Mexico as the barbarous attack carried on by Plutarco Elias Calles. It was during this particularly wily and crippling persecution that the Mexican Bishops, fearing the very extinction of the Church in their country, uttered a long, fervid, appealing, confident cry to the Bishops of certain countries, especially of the United States, on the Feast of Our Lady of Lourdes, 1936. The prompt, generous, glorious response of the hierarchy, priests, religious, and laity of America was Montezuma.

The complete story of Montezuma is now available in an intensely interesting, attractive book written by the Very Reverend Monsignor James M. Powers, LL.D., of the Diocese of Erie, and published under the title, *Memoirs: The Seminary of Montezuma.*

This book, the foreword of which is written by His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States,

is a collection of "Documents and Writings of Most Reverend John Mark Gannon, Chairman of the Bishops' Committee for Montezuma Seminary, and his Episcopal Associates." These documents and letters are all given in chronological order, and Monsignor Powers adds useful explanations and comments regarding the various matters which he has so painstakingly arranged. All who are specially interested in Montezuma will heartily and gratefully welcome this volume.

Tom Moore, Ireland's famed poet, in one of his verses thus expresses his country's mingling of sorrow and joy during the long, dreary night of persecution:

"Erin, the tear and the smile
in thine eye
Blend like the rainbow
that hangs in the sky."

Those lines are eminently applicable to suffering Mexico. "The tear and the smile" are ever discernible, beautifully blended, in the eyes of the faithful Mexican Catholics as they are crushed by the heavy cross. Ever do they bear it bravely and resignedly and cheerfully. The Mexican disposition is happily irrepressible, and knows how to smile through its tears. This fact is exemplified in three paragraphs which I quote from the first number of the Seminary *Boletin.*

In tearing themselves from their Homeland, there was present in the soul of each young man the experience of tragedy. The good-bye to cherished ones, tender and deeply felt; the tears, expressive of internal suffering and especially, for those already capable of penetrating the problems of life, of the grief felt for the deplorable state of their afflicted Homeland, which forced them to seek refuge in a foreign land.

The impression of the arrival (at Montezuma) was indescribable. The boys gave shouts of joy and waved their handkerchiefs from the windows of the cars when the majestic edifice of the College appeared suddenly as a rocky cliff disappeared in a bend of the road.

That day was the 15th of September, 'aniversario del grito de Dolores.' At night, after supper, the boys improvised a civic ceremony. Discourses, plaudits, pageants, hearty laughter over some occurrence such as the little skill displayed by an orator who lost the thread of his speech in the most moving part of his harangue; in time, good-humored dissipation and candid joy which stamped from that moment the distinctive seal of the alumni of Montezuma.

A week after the arrival of the seminarians from across the border the solemn Inauguration

of the Seminary took place (September 23, 1937). Archbishop Gerken blessed the chapel and celebrated Pontifical Mass. Besides the students, who sang the "Missa Choralis" of Licinio Refice, many visitors were present. A senior pastor of the Archdiocese of Santa Fe, Father Balland, preached and, "in the name of all the Catholic people of North America," enthusiastically welcomed the professors and students.

At the end of Mass Archbishop Gerken called on the Apostolic Delegate to Mexico, Archbishop Leopoldo Ruiz, to address the alumni in the name of the Mexican Hierarchy. His Excellency's discourse, full of unction and pathos, was described as an echo of the plaintive voice of the distant Homeland. In those young men, he declared, he beheld the hope of a better Mexico. He exhorted them to love virtue and to signalize themselves by self-abnegation, for the rehabilitation of Mexico could be effected only by sacrifice, reaching its culmination even in the martyrdom of its priests.

Soon the newly arrived seminarians had earnestly and joyfully settled down to the regular course of ecclesiastical studies, and the walls of the various rooms rang with the lectures of professors, the class recitations of students, debates, public disputations, and the proposal of varied philosophical and theological problems with their consequent solution. Besides the primary or most important subjects of a seminary curriculum, other studies were enthusiastically pursued by the alumni: in languages, special attention was given to perfect mastery of Latin and also to a good grasp of English, Italian, and Hebrew; in the physical sciences, for the study of which magnificent laboratories had been procured by Archbishop Gerken, great interest was taken in physics, chemistry, and biology. The study of apologetics, too, with special stress on the economic questions arising in Mexico, has a prominent place.

Opened in September, 1937, Montezuma has already given nearly 800 splendidly trained priests to Mexico, while 360 levites are at present efficiently pursuing their studies within its hallowed walls and yearning for the day when they shall labor in their beloved Homeland for the glory of Christ the King and the interests of the Virgin Mother of Gaudalupe.

In that never-to-be-forgotten discourse delivered by John Henry Newman in St. Mary's College, Oscott, on July 13, 1852, to the assembled members of the resuscitated English Hierarchy and the other representatives of the English clergy, the distinguished convert outlined, in his own inimitable,

graceful style, the grand revival of the Catholic Church in England from the remnants of the past, and compared the new life of the Church in his native land to a *Second Spring*.

The establishment, growth, and present flourishing condition of Montezuma, and the Christlike apostolate rejuvenated through that grand institution, mark the inauguration of a Second Spring in Mexican Catholicity. And amongst the names of the American Hierarchy associated with this herculean work, the name of His Excellency, the Most Reverend John Mark Gannon, shines forth with unique splendor.

Secularism

"This, in essence, is what we mean by secularism. It is a view of life that limits itself not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and hereafter. Secularism, or the practical exclusion of God from human thinking and living, is at the root of the world's travail today."—**Statement of the American Bishops, Nov. 14, 1947.**

Christ's Love For Us

"It is not only in this way that I manifest My love, but also My Passion. For thee, I was covered with spittle and buffeted, I stripped myself of My glory, I left My Father and came to thee, to thee who didst hate Me, who didst flee Me, who didst not even wish to hear my name. I followed thee, I ran after thee, I caught hold of thee, and embraced thee. 'Eat Me,' I said, 'and drink Me.' . . . I want nothing to come between us: I wish the two to become one."

—St. John Chrysostom, in I Tim. Hom. 15

The Canticle of Canticles

"St. Bernard preached 86 sermons (which I confess I have never read) on the first two chapters of this book alone," wrote a clergyman to **The Times,** correcting another clergyman who has dismissed these chapters of the Song of Songs as "having no spiritual value whatsoever." There is, I believe, an enormous library of commentary on the Song down the ages, elucidating it as a spiritual allegory, pre-figuring the Church, from beginning to end.

No doubt everything depends on what you bring to it. I doubt if the average dog-track fan would get much out of "The Hound of Heaven."—**The Universe,** London.

Mary and the Church

Her cultus is a divine trust transmitted from age to age

Rt. Rev. Wm. L. Newton, S.S.D.

TOWARDS the end of the action in the New Testament story there are two more (some would say three) references to Mary which, in significance, far exceed their number or their brevity. St. John (19, 25-27) describes the scene on Golgotha; St. Luke tells of her presence among those gathered in Jerusalem before Pentecost (Acts 1, 14); and some authors would discover a reference to her in Apoc. 12, 1ff.

The scene at the foot of the cross is replete with meaning; nothing could give us a deeper appreciation of Mary. One of the questions currently discussed in connection with it is the extent to which it includes her spiritual motherhood over all Christians. The common tendency of the exegetes is to regard Our Lord's words to Mary and John at least primarily as evidence of His solicitude for His Mother. Others, however, find in the words more than a symbol or illustration of her motherhood over Christians. They can cite in support of their view the words of Leo XIII (*Adjutricem populi,* 1895), "In Joanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis." Pius XI (in *Quas primas,* 1925) offers the same opinion. It is evident, however, that neither Pope is officially defining the verse, and the term *sensit* is wide enough to include all the various senses in which the Scriptures have been used down through the centuries. The doctrine, therefore, would seem more directly founded on Mary's divine maternity, through which she begot us also for God in Christ. Yet it is not excluded from this scene.

It is difficult to think that under the circumstances Christ could look upon Mary only as His Mother in the flesh. Might He not have also been calling attention to the closeness with which she was associated with His own mission, with the very work of redemption? Her share in the sufferings of her divine Son was that of any mother witnessing her son die in this way, but this was not an ordinary mother, nor was the Son an ordinary son. It is easy, therefore, to understand that at the moment she was bringing her spiritual maternity to its fulness, and that she, with her Son, could say, "It is consummated."

The scene in Acts is no less

This is the third and final article in a series developing our Blessed Mother's place in the Scriptures.

instructive, though it offers much less room for discussion. "All these continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brethren." Our attention is called to the distinction drawn so clearly between Mary and the others, a distinction founded on her title as "mother of Jesus." In considering the scene, and Mary's place in it, we must recall that those gathered about her had just witnessed the death, the resurrection and the ascension of this Jesus. What narrowness held back their belief formerly would now have given way to a faith based on their experiences. And this faith added new glory to her who brought Jesus into the world, and who had been so intimate with Him during His life. We can only imagine the respect and devotion with which they looked upon her. Nor should we overlook the fact that Luke presents this as a gathering of the Church, at its center the Apostles. How simply the mind runs from her presence at the birth of Christ to her presence here at the birth of His Church! In a few days the Holy Spirit descended upon that group, and His coming added a supernatural light to their understanding of Mary. Her association with the nascent Church must be taken as another eloquent detail in the character that Scripture lends her.

This is, in all probability, the final advertence to Mary in the Scriptures. The "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Apoc. 12, 1), can at best be adopted as a symbol of her, or be said to apply to her by accommodation. Towards this verse three different attitudes are assumed by Catholic authors.

The Text From The Apocalypse

Some, restricting their attention to this verse, seek to establish that John had Mary in mind literally, and that his vision was of her in her celestial glory. They seldom fail to quote Pius X (*Maria Mediatrix*): "No one is ignorant that this woman signified the Virgin Mary." Yet the saintly Pope did not say that this woman was the Virgin in the literal sense, and there are many other ways in which she might be implied. There is no certain instance of this literal interpretation in the Eastern Church before the sixth century; or in the Western before the eighth century. Hence, however interesting and however expected in St. John, this interpretation is not defended by many biblical scholars today.

Others, impressed with the similarity of imagery that exists between this passage and Gen. 3, 15, attempt to relate them and to discover in either a direct reference to Mary. It

has, however, been observed that the similarity is merely external, and at that not sufficient to establish that John depends upon or even intends alluding to the Protoevangelion. That the connection is not too clear follows also from the fact that no two authors who have attempted to interrelate the verses agree on the working out of the details.

The most common understanding of Apoc. 12, 1 at present, the most authoritative, as well as the most ancient, is that the woman personifies the Church, God's people of both Old and New Dispensations. It does not say that an accommodation of the vision to Mary would be unjustified, particularly in view of the patristic disposition to compare Mary and the Church. This rests rather on her spiritual motherhood. But in the context of this section of Apocalypse, what is described is the persecution through which God's people have passed, and through which the Church must yet pass, a persecution originating in Satan.

The Role Of The Church

We may, therefore, conclude that with the scene on Golgotha and with that in the upper room before Pentecost the Scriptures hand Mary over to the Church, to the extension of Christ in His Mystical Body. It was a sacred trust that had for the Church the double import revealed in the New Testament: Mary the Mother of Christ, and Christ the Son of Mary; respect for her privilege as the mother of the Redeemer, and devotion to her as the mother of all Christians. The responsibility, therefore, of the Church was to preserve in all their brilliance these jewels of biblical revelation that studded her glorious crown. But it entailed something more. It remained also for the Church, under the guidance of the Holy Spirit, to carry these revelations forward in two ways. First, to defend her great privileges, and in the process to clarify them and to make formal matters of faith the more essential of them, as she has done for the Divine Maternity, the Immaculate Conception, the Assumption. Second, to work into practical Catholic faith and devotion the position that God had given Mary in the work of redemption and in the spiritual life of His adopted children, as she has done in the establishment of the Marian cycle in the liturgy.

But between the end of the revelations made to us in the Scriptures and the full inception of the duties of the Church there intervenes a period of graceful transition evidently arranged by Providence. From Golgotha John had taken Mary into his home, where she lived with him for many years. From her side, she witnessed the

rapid increase of the faithful in Jerusalem, the spread of the Church into the Gentile world, and its extension even to distant lands. From the side of the Church, two important consequences flow. First, the Christians of Jerusalem and its environs would have, at least in many instances, known her personally; and all would have been conscious of her majestic title "Mother of Jesus." Some indication of this is reflected in the opinion that St. Luke learned the details of the Nativity immediately from her. John must have had much to say about her, both while she was still living and especially after her death, stories similar to that of the marriage feast at Cana and the scene on Golgotha. What all this meant for the inception of Marian traditions can well be imagined. But second, the Apostles must have held her in the highest regard, as they had had more intimate association with her divine Son. When they went forth on their missionary journeys they would have carried with them her story, being able to say, in fact, that the mother of this Jesus whom they preached was still living in Jerusalem. This is also reflected in the "apostolic tradition" to which the Fathers often enough refer when writing of Mary's virtues.

Divine revelation touching Mary has thus been handed on from age to age of the Church, becoming a special divine trust to each age with its proper circumstances. This brief glance at current writing on the subject ance of this trust, for the Church through her scholars is is evidence of our own acceptstill probing into the mystery, ever in search of its deeper implications. But the particular aspect of the trust in our time would seem to be practical, as announced at Lourdes and repeated at Fatima. It is formally presented to us by Pius XII in the dedication of this year to Mary. He says, "This centenary celebration should not only serve to revive Catholic faith and earnest devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the image of the same Virgin."

The Crucifix

Our Lord taught St. Gertrude to turn often towards the crucifix and imagine Him to be speaking from it: "See how for love of you I have been fastened to the cross, despised, naked, torn; my body covered with wounds and my bones dislocated. Yet my heart is so eager for your love that, if it were necessary for your salvation, I would suffer again, for you alone, all that I suffered for the sins of the whole world."

The Canonization of Pius X

Claiborne Lafferty

An American watches the ceremony

JUDGING from the number of reporters in the press section and from the radio and television installations, the canonization of Saint Pius X was very ably covered. From my perch in the Master of the Papal Household's tribune on top of the loggia I had a perfect view of them. I could report on the reporters.

Like scores of thousands of others I had set out early only to find on arriving that I was far from the first to show up. On my way home from lunch I had noticed buses lined up around the hotels waiting to take pilgrims to St. Peter's Square. Word must have spread around to be on time for some were already full.

It took a long climb to reach my alloted spot. The ticket read "Entrance: St. Anne's Gate." That meant a short walk through the business part of Vatican City and a trip up a long, winding staircase through the palace to reach the Cortile San Damaso. From there all was clear sailing as the Courtyard of Saint Damasus is on a level with the loggia. On my way up I passed several old ladies going gallantly forward. The new saint must have given them added strength for it is a real climb. There are no elevators.

Everything had been thought out in advance, including a pleasant voice over a loudspeaker which announced exactly what would follow. The only drawback was that the voice spoke Italian while some of my neighbors did not. My Office and rosaries were broken in on by frequent questions from people afraid they would miss out on something.

When the Pope finally mounted his throne at the end of a long procession, the actual ceremony started. The first step at any Papal function is for the Cardinals to go up one by one to kiss the Holy Father's ring, thus showing their obedience to him and through them the obedience of all the faithful. With forty-five Cardinals present that took a little time.

Next a Consistorial Advocate, a layman, approached the throne to petition the Pope, in the name of the Cardinal-Prefect of the Congregation of Rites, to declare the already Beatified, a Saint. The Prefect is Cardinal Cicognani, brother of the Apostolic Delegate to the United States. One could catch the emotion in the voice of the old advocate for Pius X, before he was Pope, had been a guest in his home.

Congregational Singing

At this canonization each one of the hundreds of thousands

present had an opportunity to take an active part. Before his infallible declaration, the Pope intoned the "Veni Creator Spiritus" to implore light before making his formal statement, and afterwards the "Te Deum" in thanksgiving for having a new saint. The first verse was taken up by the Sistine Choir over the loud-speaker and the second by the crowd, going on alternately until the hymns were finished. The pilgrimages from Riesi, Mantua, and Venice where Giuseppe Sarto spent his life before coming to Rome, sang with a will as did the people of Rome who know the words by heart. Unfortunately some pilgrims from other countries did not. They were at no great loss for kindly priests standing next to them offered their breviaries with the proper places pointed out. Soon voices from Kansas and California were joining lustily in the simple melodies.

Just as soon as Pius XII had solemnly proclaimed that his predecessor was to be registered in the book of saints, a tapestry hanging over the Pope's throne was unveiled. It showed Saint Pius X in the full panoply of the Papacy with the triple tiara on his head, raising his hand in benediction. Some of the reporters must have been on the job a bit too early. The morning papers stated that it depicted him giving Communion to a group of children.

Only at the very end did the Holy Father show signs of his recent illness. Before taking his seat on the Sedia Gestatoria to be carried back into the Vatican, he had to retire for a few moments behind the draperies of his throne. His has been a gastric ailment and he no doubt needed a little nourishment.

Refuses The Tiara

On leaving a ceremony like this the Pope dons his triple tiara. It is not an article of liturgical dress so he only wears it when a function is over. He comes in with a mitre on his head and uses that during the ceremonies. My eyes were glued on him through a pair of binoculars so I could see him shake his head as the tiara was offered him. When his portable throne was raised he had only his white skull-cap. The tiara, although made of light material, is tall and it seemed to me that he did not want to have to be careful of its balance as he turned from side to side giving his blessing. His long cope, too, which usually hangs down for a yard below him, was tucked around his feet. As he was carried through the Bronze Door into his palace directly under me, I saw him pull its folds closer around his shoulders. That was understandable for after a ninety degree temperature, the sun had gone down, leaving a chill in the air. Every Italian and Frenchman I know lives in mortal fear of a current of air.

As soon as the procession had gone out of sight, the Sampitrini (workmen around St. Peter's) got busy setting out lamps along the balustrades. At night the Basilica was floodlighted but in addition live flames were burning. From a distance they appear to be tiny candles fluttering in the breeze. Up close they turned out to be hefty indeed. They can best be described as deep skillets without handles, filled with wax. The wicks which look so delicate from afar are in reality thick hunks of rope.

After The Ceremony

To me, the most fascinating part of an occasion like this is to see the aftermath, the distinguished guests scuttering off home. Up to this point everything had been arranged for them. Now they were on their own. Bishops falling out of line in their copes and mitres, should have gone up to the rooms where they vested but it was too much of a struggle so they took off their paraphernalia just where they were. Cardinals doffed their vestments and came forth in red to await their cars. The first to emerge waited in dignity. They soon changed their minds. In that traffic jam it would have taken hours for their chauffeurs to drive up in state. Their Emminences started out on foot searching for their autos for once reversing roles with their drivers.

Cardinal Stritch was one of the first out but he did not linger long as he had spotted his machine in the distance. Cardinal Spellman, one of the last, from his years of experience at the Secretariate of State is perfectly familiar with the workings of the Cortile San Damaso and set out immediately for the place where he had told his man to park.

Two of the Cardinals present were named Bishops by Saint Pius X, Toppouni, Syrian Patriarch of Antioch, and Caro, Archbishop of Santiago, Chile. That is bound to put them up in years but Cardinal Tappouni gave no indication of his age. He poked his long white beard into the window of every car he saw trying to locate the chauffeur who had been assigned to him.

No taxis were to be had, buses and street-cars were packed, so I treaded my way through the throngs in the Borgo section, through the gradually thinning ranks in the Prati, over the Tiber and up the Paroli hill to the Villa San Francesco where I live. A smiling Brother was waiting to serve a much belated supper. I thought the Pope had been very wise in taking a timely bite of nourishment for I was hungry.

Providence effects His greatest ends by apparent accidents.
—John Henry Newman.

"Liturgy, Enthusiasm, and Heresy"—A Rebuttal

John H. Miller, C.S.C.

Lest an inspired apostolate be impaired . . .

IN a series of recent articles—"Liturgy, Enthusiasm, and Heresy," THE PRIEST, Jan. 1954, pp. 31-39; "The Historical Backgrounds and Theology of Mediator Dei," *American Ecclesiastical Review*, Dec. 1953, pp. 368-378; Jan. 1954, pp. 33-45—Fr. Albert F. Kaiser, C.PP.S. offered to the American reading public a report on the Liturgical Movement in Germany. Many statements in these articles do not seem to correspond to fact. And since there is chance that a holy apostolate inspired by the Holy Ghost and blessed with Pontifical mandate and guidance be impaired, it seems imperative that the true facts be made known.

The reader of the articles in question may very well wonder why there is such a constant use of phrases like "we surmise" (*AER*, Dec. 1953, p. 371), "possibly" (*AER*, Dec. 1953, p. 370), "It is possible" (*AER*, Dec. 1953, p. 370), "we presume" (*AER*, Jan. 1954, p. 44). Fr. August Doerner and Karl Borgmann are called heretics (THE PRIEST, Jan. 1954, p. 31). And the author speaks of them no less than fourteen times (twice in his article in THE PRIEST and twelve times in his articles in the *AER*), but not once does he quote them or give a direct textual reference to their works.

Father August Doerner did write a book entitled *Sentire cum Ecclesia*. When one reads the book he soon becomes aware that Fr. Doerner, far from being a liturgist, was in reality an implacable enemy of the Liturgical Movement. The priests of the Diocese of Trier, Germany, to whom I read what Fr. Kaiser had to say about Fr. Doerner could not understand how he could have been mistaken for a fanatical liturgist. Fr. Doerner was a priest of this diocese and is well remembered for his anti-liturgical book.

Karl Borgmann, a layman of the Archdiocese of Freiburg in Breisgau, was one of the outstanding leaders in the Caritas office there. The correct title of the book attributed to him is *Volksliturgie und Seelsorge*. Borgmann wrote not one word of that book—save his name! Since under the Nazi regime the priests who actually did the writing for the book would have been unable to publish it (because of political reasons), Karl Borgmann graciously permitted

---

Father Miller writes from the Theological Seminary at Trier, Germany.

his name to be used as editor of the work. Karl Borgmann's gracious permission was given with good reason. The book was well received by the clergy in general. Nothing could be quoted that could be branded as heretical. Men whom Fr. Kaiser himself praises so highly (Jungmann and Guardini) wrote for the book and on the very topics Fr. Kaiser considers so dangerous: Liturgy and Private Prayer, Community Cult, Priesthood of the Laity. They would necessarily be the heretics, could heresy be found in what they wrote.

The Background of a Memorandum

The author quotes Archbishop Groeber's Memorandum on the Liturgical Movement. The Archbishop's document really did not fairly represent the situation in Germany and was not very well received, as witnessed by Cardinal Innitzer's public reply. The Cardinal claimed that the Archbishop's preoccupations were to a great extent unfounded. He felt that events had been greatly exaggerated. Cardinal Innitzer's public letter can be found in *La Maison-Dieu,* number 7, pp. 108 ff.

The author says that Fr. Guardini himself raised his voice against the Liturgical Movement. Actually what happened was that Max Kassiepe wrote a little book, *Irrwege und Umwege im Frommigkeitsleben der Gegenwart,* similar to Doerner's in many ways, giving a scathing indictment of the Liturgical Movement. The publisher had the good advertising acumen to say that the book echoed the voice of the German Hierarchy. The publisher was promptly informed by the Hierarchy that the book would be condemned if that procedure were not discontinued. The Bishop of Mainz then asked Romano Guardini to write a reply on his behalf to Kassiepe's book. Guardini's was a well balanced report on the Liturgical Movement in Germany, speaking of the abuses of certain priests, yes, but indicating that they were not truly representative of the Movement.

Fr. Parsch and Casper, to the best of our historical memories here in Germany, never interested themselves in the cultural aspects of liturgy. They did interest themselves in the social aspects of liturgy, but in so doing they were not thereby appealing to the popular will and the modern mind. They were being obedient sons of Pius X who said that the people acquire the true Christian spirit "from its first and indispensable source, namely, their own active participation in the sacred mysteries and in the solemn public prayer of the Church" *(Motu Proprio).* Was Pius X simply appealing to the popular will and the modern mind? "First and indispensable source of the true Christian spirit"

sounds more like theological necessity than popular appeal.

The Nub of the Opposition

"Most experienced catechists are convinced that basic doctrinal instruction is more effective than liturgical enthusiasm and rhetorical bombast" (*AER,* Dec. 1953, p. 371). As for liturgists and "kerygmaticists," who among them would deny such a statement? But that is not altogether to the point. The opposition is not between basic doctrinal instruction and liturgical enthusiasm or rhetorical bombast, but between negative, moralistic preaching and positive, doctrinal instruction. The founding fathers of the "kerygmatic" movement were Fr. Jungmann *(Die Frohbotschaft und unsere Glaubensverkundigung)* and Fr. Hugo Rahner *(Theologie der Verkundigung).* Their whole point was to bring solid theology into preaching and to preach theology as a genuine "tidings," as the "good news" of the Gospel. To do this it would be necessary to teach seminarians theology in such a way that it be more directly applicable to preaching.

We do not know what Fr. Kaiser could mean by seeing a connection between Hegelianism and the German Liturgical Movement. True, some attempted to insert Hegelianism in philosophy and theology, but we are completely unaware of any attempt to inject it into the Liturgical Apostolate. It would have been helpful had Fr. Kaiser given us some exact references.

We would also appreciate some direct references to where Abbot Herwegen "or his followers" were exaggeratedly enthusiastic in their teaching concerning sacramental presence in the scripture readings of the Liturgy. The Liturgical Apostolate holds fast to the traditional Catholic doctrine on sacramentals. And that teaches that all the prayers and readings the Church uses in her worship have a sacramental value attached to them *"ex opere operantis Ecclesiae."* Our present Holy Father recommends this doctrine anew to our consideration (cf. *Mediator Dei,* par. 27 and 165 of the America Press Edition).

"Scholars maintain that Christ is also (spiritually) present in many parts of the Sacred Scripture, notably the Messianic Psalm and the Gospels, but also in a broader sense in the Prayer Psalms" (*AER,* Dec. 1953, p. 371). Fr. Kaiser indicates through a footnote that Fr. Fischer maintains such an opinion (*AER,* Dec. 1953, p. 372). Fr. Fischer, under whom I am presently studying, confesses to be in the dark as to how he could have given the impression that Christ is spiritually present in the Psalms. He has asked me to state definitely that he said no such thing.

The Priesthood of the Laity

Concerning the lay priest-

hood, the author states, "The people do not share in the character and power of the priesthood . . ." (*AER*, Jan. 1954, p. 36). The Holy Father, however, says: "By the waters of Baptism . . . Christians are made members of the Mystical Body of Christ the Priest, and by the character that is imprinted on their souls, they are appointed to give worship to God. Thus they *participate* according to their condition *in the priesthood of Christ" (Mediator Dei,* 88). We do not know who "confused the lay priesthood with the ordained priesthood." The Protestants did, but then we are no longer speaking of the Catholic Liturgical Movement. If only it could be *proved* that the Liturgical Movement is a "sort of syncretism attempting to integrate liberal Protestantism, Hegelianism, quietism" (THE PRIEST, Jan. 1954, p. 31) or that it has been influenced by these things.

As for liturgical reform and the vernacular, the overwhelming majority of liturgists do not want to go back to primitive and undeveloped ceremonies, but want the Church to be permitted to continue that same growth which she has enjoyed over the past nineteen centuries. And liturgists seek to bring this about under the guidance and authority of the Roman Pontiffs by reforming the liturgy in line with tradition (not simply convention) so that it truly corresponds to present-day pastoral needs. Surely this cannot be heretical or even dangerous when we follow the lead of the Pope and the Congregation of Rites. And that is precisely what they are doing and what they ask liturgists to help them do.

A Protestant's Questions

Dr. Hans Asmussen, the Protestant theologian, in a public letter recently questioned his fellow-Protestants in Germany about their attitude to Catholicism. He asked: "What is the explanation of the fact that the Catholic Church in Germany is much more effective spiritually than we are? In literature, vocations, church attendance, willingness to serve? Why is it considered Protestant in some parts of our country to believe little, never to be sorry and make amends for our faults, and rarely to pray or go to church? Why do we judge the Catholics by their worst and not by their best representatives? Why are we afraid to get to know Catholicism as it really is today? Why do we think about it in terms of what it was four hundred years ago? Why do we not stand up against modern unbelievers who attack the Catholic Church and mean Christianity?"—**Redemptorist Record.**

Gandhi—His Spiritual Makeup

David Beaton *An enlightened ascesis*

IN a recent broadcast Dr. Maude Royden, now very much advanced in years, was asked, "Of all the eminent men you have met who has impressed you the most?" The answer was Gandhi. And to a further question why? Because of his "humility." To liberate one's people from a foreign yoke and without bloodshed is no mean achievement, but that does not concern us for the moment. It is the man himself, the principles that guided his life, that made him what he was —herein lies his real greatness, not merely to his own people, not merely to our generation, but to generations to come, irrespective of colour and nationality. In meditating on his life's philosophy as expounded by himself, one would be hard put to it if one did not know the author to confuse him with Thomas a Kempis.

He himself tells us that the verses from his sacred Gita formed the backbone of his spiritual life:

"If one
Ponders on objects of the sense, there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness; then the memory —all betrayed—
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone."

Had he but read St. James' Epistle, the same thought with different wording, would have been the mainspring of his life.

"But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

To combat the senses then became his life work; and to aid humility in this self-conquest, he mapped out for himself a life of mortification, not merely of the senses but of the mind. "A mind consciously unclean cannot be cleansed by fasting. Mere modifications in diet have no effect on it. The concupiscence of the mind cannot be rooted out except by intense self-examination, surrender to God and lastly grace." In pondering over these words one wonders whether one is reading a St. John of the Cross or a St. Ignatius of Loyola.

His Asceticism

The next stage in this struggle for mastery over the senses was Gandhi's vow in 1906 to renounce his marital rights. He became convinced that fasting alone was not suf-

ficient, although helpful. With some, fasting is of no avail because assuming that mechanical fasting alone will make them immune, they feast their minds upon all sorts of delicacies, thinking all the while what they will eat and what they will drink after the fast terminates. Such fasting helps them in controlling neither palate nor lust. Fasting is useful, when mind cooperates with its starving body—that is to say, when it cultivates a distaste for the objects that are denied to the body. Mind is at the root of all sensuality. Fasting therefore has a limited use, for a fasting man may continue to be swayed by passion.

Gandhi logically then came to the conclusion that there is no limit to the possibilities in renunciation in thought, word, and deed. So long as thought is not under complete control of the will, a vow of celibacy in its fulness is absent. Involuntary thought is an affection of the mind, and curbing of thought, therefore, means curbing of the mind which is even more difficult to curb than the wind. Nevertheless the existence of God within makes even the control of the mind possible. "Let no one think," he says, "that it is impossible because it is difficult, provided that their faith in God is equal to their confidence in their own effort. Therefore His name and His grace are the last resources of the aspirant after the *unum necessarium.*"

As regards vows in general, his views are identical with those of all approved moral theologians. "I realized," he said, "that a vow far from closing the door to real freedom, opened it. Up to this time I had not met with success because the will had been lacking, because I had no faith in myself, no faith in the grace of God, and therefore my mind had been tossed on the boisterous sea of doubt. I realized that in refusing to take a vow a man was drawn into temptation, and that to be bound to a vow was like the passage from libertinism to a real monogamous marriage. 'I believe in effort, I do not want to bind myself with vows' is the mentality of weakness and betrays a subtle desire for the thing to be avoided." According to him "renunciation without aversion is not lasting. Where therefore the desire is gone, a vow of renunciation is the natural and inevitable fruit."

But not only on the question of self-conquest, and the means to attain it is Gandhi in accordance with the Church's teaching, but his views on the principles of the spiritual life seem but an echo of the New Testament. Although on the threshhold of the faith, he never entered; although in fact following on the footsteps of the Master, and an ardent admirer of His teaching, he never reached

the goal. Why? That remains a mystery in God's keeping.

Various Christian Doctrines

He believed in "confession." On one occasion in his youth, he was guilty of a petty theft, and after much mental anguish and heart beatings he summoned up courage to make an open confession to his dying father, who reacted as in the parable of the Prodigal Son. Gandhi summed up his experience: "A clear confession, combined with the promise never to commit the sin again, when offered before one who has the right to receive it, is the purest type of repentance." (Not a bad definition for the Sacrament of Penance.)

He believed in devotion to "Our Lady and the Saints." Of a visit to Paris in his youth he recalls these memories. "The ancient churches of Paris are still in my memory. Their grandeur and their peacefulness are unforgettable. I felt then that those who expended millions on such divine cathedrals and churches could not but have had the love of God in their hearts. A man would forget the outside noise and bustle as soon as he entered one of these churches. His manner would change, he would behave with dignity and reverence as he passed someone kneeling before the image of the Virgin. The feeling I had then, has since been grown on me, that all this kneeling and prayer could not be mere superstition; the devout souls kneeling before the Virgin could not be worshipping mere marble. They were fired with genuine devotion and they worshipped not stone, but the divinity of which it was symbolic. I have an impression that I felt then that by this worship they were not detracting from, but increasing the glory of God."

He believed in "Prayer." "Prayer," he says, "needs no speech. It is in itself independent of any serious effort. I have not the slightest doubt that prayer is an unfailing means of cleansing the heart of passions. But it must be combined with the utmost 'humility.' Supplication, worship, prayer are no superstition; they are acts more real than the act of eating, drinking, sitting or walking. It is no exaggeration today that they alone are real, all else are unreal."

The Function of 'Silence'

By nature very shy and reserved Gandhi believed in "silence." "Experience," he says, "has taught me that silence is a part of the spiritual discipline of a votary of truth. Proneness to exaggerate, to suppress or modify the truth, wittingly or unwittingly, is a natural weakness of man and silence is necessary to surmount it. A man of few words will rarely be thoughtless in his speech; he will measure every word. We find too many people impatient to talk. There is no chairman of a meeting who is not pestered

with notes for permission to speak. But whenever the permission is given, the speaker generally exceeds the time limit, asks for more time and keeps on talking without permission. My shyness has been in reality my shield and buckler. It has helped me in my discrimination of Truth."

The New Testament but especially the Sermon on the Mount went straight to his heart. Unfortunately he compared it with the Gita — his daily reading. The verses "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also. And if any man take away thy coat let him have thy cloak too." Not only did he admire them but put them into practice, and when on two occasions he was unjustly manhandled by the police in South Africa because of his "color" and as a lawyer knew that he could have succeeded in a criminal prosecution against them, he followed in the footsteps of the Master, in making a dignified protest and left it at that.

Like the Poverello of Assisi he was completely indifferent to money and all that it could acquire. Although probably never intimate with the life and teaching of St. Francis, he was delighted beyond measure and put into practice Shamal Bhatt's famous poem:

For a bowl of water give a goodly meal,
For a kindly greeting bow thou down with zeal;
For a simple penny pay thou back with gold,
If thy life be rescued, life do not withhold.
Thus the words and actions of the wise regard;
Every little service tenfold they reward.
But the truly great know all men as one,
And return with gladness good for evil done.

Fundamentally Catholic Reasoning

In these days of pure dictatorship or even of the interference of the all powerful state with the individual and his human rights, Gandhi's reasoning was fundamentally Catholic. The parents' duties and rights in regard to their children's upbringing might have been taken from one of the Encyclicals of Pius XI or the present reigning Pontiff. "We labor," he says, "under a sort of superstition that the child has nothing to learn during the first five years of its life. On the contrary, the fact is that the child never learns in after life what it does in its first five years. The education of the child begins with conception. The physical and mental states of the parent at the moment of conception are reproduced in the body. Then during the period of pregnancy it continues to be

affected by the mother's moods, desires, and temperaments, as also by her ways of life. After birth the child imitates the parents, and for a considerable number of years entirely depends on them for its growth. The couple who realize these things will never have sexual union for the fulfilment of their lust, but only when they desire issue. I think that it is the height of ignorance to believe that the sexual act is an independent function, necessary like sleeping or eating. The world depends for its existence on the act of generation, and as the world is the playground of God and a reflection of His glory, the act of generation should be controlled for the ordered growth of the world. He who realizes this will control his lust at any cost, equip himself with the knowledge necessary for the physical, mental, and spiritual well-being of his progeny, and give the benefit of that knowledge to posterity."

Curiously enough for one so balanced he was more adverse to tobacco than to alcohol. Following in the footsteps of Tolstoy he argued that tobacco was the worst of all intoxicants inasmuch as that a man addicted to it was tempted to commit crimes which a drunkard never dared to do; liquor made a man mad, but tobacco clouded his intellect and made him build castles in the air. The Eiffel Tower was one of the creations of man under such influence, so he believed.

Gandhi not only liberated his people from a foreign yoke but what is more made his thoughts theirs. I was an eyewitness to that during a short visit to Bombay when "passive resistance" was in full swing. One morning when my boy-steward was serving me with morning "tiffin" the commander on board the flagship entered my cabin, and for want of something better to do, began to tease the boy about his hero Gandhi, calling him a scarecrow with his loin cloth, his fasts and his spinning wheel, etc. The boy remained perfectly passive, not an eyelid moved, and yet he maintained his respectful attitude as the commander began to lose patience and become more and more heated.

Gandhi in his person and in his life exhibited many of the virtues of the Redeemer: His poverty, His humility, His other worldliness; and like the Master he came to save his people from their sins, and like Him met his death at the hands of those he came to save. In bidding farewell to the reader of his autobiography, he concludes, "I ask him to join with me in prayer to the God of Truth that he may grant me the horn of Ahimsa—the farthest limit of humility — in mind, word and deed." No wonder Dr. Maude Royden was struck by his humility.

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

CAN my parishioners gain the plenary indulgence of the Portiuncula by a visit to our parish church on August 2 (or the following Sunday if transferred by the bishop) plus six Our Fathers, Hail Marys, Glorias? Our church is not connected with any Franciscan Order.

The ordinary non-Franciscan parish needs a special Indult from the Holy See before its parishioners can by a visit to their own church receive this special Indulgence of the Portiuncula. Your bishop must first send your petition to the Sacred Penitentiary, recommending this privilege for your parish—*Acta Apostolicae Sedis,* XXXI (1939), 226; Bouscaren, *Digest,* II, 231; Wuest-Mullaney, *Matters Liturgical,* pp. 556-557.

"The Portiuncula" refers first of all to the ruined chapel near Assisi which was given by Cluniac monks to St. Francis who rebuilt it and made it the birthplace of his order. It is now enclosed within the Basilica of St. Mary of the Angels. The word refers secondarily to the Plenary Indulgence which may be gained by a visit to this particular chapel on August 2.—Attwater, *A Catholic Dictionary,* p. 413.

As Fr. Lydon states: "The Chapel was a small edifice and hence the name Portiuncula (Little Portion). It was dedicated on August 2nd, and so the Indulgence is attached to that day. Since the fourteenth century many indults made it possible to gain this *toties quoties plenary indulgence* in other parts of the world. In 1910, Pius X authorized Ordinaries to designate one or more churches or oratories in their dioceses for the gaining of the indulgence for that year. In 1911 this power was extended, until the Holy See saw fit to issue a general decree on the subject. Such a decree was published by the Sacred Penitentiary, July 10, 1924. Since that year local Ordinaries can no longer designate churches in which this indulgence can be gained."—*Ready Answers in Canon Law,* p. 424.

To emphasize the veneration due to this small chapel of St. Francis, the Sacred Penitentiary issued this special decree on July 10, 1924. If a church was less than three kilometers from the Portiuncula chapel, the required visit could not be made in that church even if it belonged to the Franciscans (unless those who live in the parish house cannot physically get to the Portiuncula); many of the former indults were abolished.

Other pertinent sections of

this 1924 decree were: "IV. If ever the privilege of this indulgence is to be granted, those churches will be preferred which are dedicated to Our Lady of the Angels or to St. Francis of Assisi, or in which one of the seraphic confraternities has its headquarters; if there are no such churches in the place, the cathedral or parish churches will receive preference over others. V. Churches or public oratories, to receive this privilege, must be at least three kilometers away from other churches or oratories which belong to any Franciscan Order, or which have the privilege. VI. If for any special reason this indulgence be granted to semi-public oratories, it shall be only in favor of the community or group of the faithful for whose convenience those oratories have been erected. VII. Ordinaries of places, pastors, and rectors of churches which have the privilege, shall have the power, if they judge it expedient, to substitute for the second day of August, if that be not a Sunday, the Sunday following that day, for the gaining of the indulgence."—Bouscaren, *Digest,* I, 454; *Acta Apostolicae Sedis,* XVI (1924), 345-347.

A translation of the major portions of this 1924 decree of the Sacred Penitentiary may be found in *The Raccolta* (Benziger Brothers, 1943), pp. 529-530.

The Indulgence could be gained by a visit to one church on August 2nd if that church has the privilege and also by a visit to another church on the following Sunday if the Sunday has been assigned as the day for the Portiuncula Indulgence in that second church. At the visit the person must recite six times the Our Father, Hail Mary, Glory be to the Father, etc., for the intentions of the Pope. Cf. the reply of the Sacred Penitentiary, as found in Bouscaren, *Digest,* I, 456.

Confession and Communion are also required; in accordance with Canon 931§1, the Confession may be made during the octave before or after the visit; the Communion may be received the day before the visit or during the octave after it. Also, in accordance with Canon 923, the visit may be made from midday of August 1 to midnight of August 2nd.

As quoted above, the 1924 decree declared that a church could not receive this privilege unless it was more than three kilometers away from a Franciscan church or from a church which already had this privilege; this restriction, however, was revoked by the decree of the Sacred Penitentiary of May 1, 1939, mentioned in the first paragraph.

Fr. Seraphinus, before giving a brief history of this privilege, holds that we should not lightly dismiss the opinion that this Indulgence of the Portiuncula was granted directly to St. Francis by Our Lord (*De Indulgentiis,* p. 370).

This author lists the following churches or oratories where all the faithful can gain this Indulgence: 1) those of the Friars Minor, Conventuals, Capuchins, and Third Order Regulars; 2) those of Poor Clare nuns and religious women of the Third Order of St. Francis with solemn vows; 3) those of Institutes of Tertiaries of both sexes with simple vows as long as they live in community and are legitimately aggregated to the Franciscan Order. Other particular churches have the privilege by special grants of the Popes; for example, Pope Pius X granted this privilege to all churches of the Congregation of the Passion; Pope Leo XIII made a special grant for the churches and oratories of the convents of the Discalced Carmelites. As to other churches, in his Appendix (p. 532), Fr. Seraphinus gives a sample petition to be sent to the Sacred Penitentiary in favor of cathedral or parish churches which seek to have this privilege granted to them.

Confession may be made and Communion received in a church other than the one where the visit is made.

The plenary indulgence can be gained by the person for himself personally, and "toties quoties"—as often as the visits are made and the prayers said, the Pater, Ave, and Gloria, six times; these prayers for the intentions of the Pope must be said inside the church (*De Indulgentiis,* pp. 64, 375).

During the Marian Year I have marked my Ordo to remind the people that on certain feasts of Our Lady they may gain special indulgences. Is it true that there are special indulgences also for each Saturday?

Yes. On November 11, 1953, the Sacred Penitentiary issued a brief decree listing the various indulgences that may be gained in the Marian Year. No doubt you refer to those special feasts of the Immaculate Conception (for both years, 1953, 1954), the Purification, the Annunciation, the Assumption, the Nativity, the Seven Sorrows. On these days a Plenary Indulgence may be gained as often as (toties quoties) a person, after having gone to Confession and Communion, should visit any church built in honor of Our Blessed Mother (or in mission lands, any canonically erected chapel no matter in whose honor the chapel may be named) and there pray for the intentions of the Pope.

(As Canon 923 states, when a visit to a church on a certain day is required as part of a work to which an Indulgence is attached, the visit may be made from noon of the preceding day to midnight of the designated day itself.)

The Decree of the Sacred Penitentiary then mentions that

this grant may also be gained on any Saturday in the Marian Year and also whenever they join a band of pilgrims going to these churches dedicated to Our Blessed Mother. "II. Item christifideles, praefatis adimpletis conditionibus, Indulgentiam plenariam consequi valent singulis Anni Mariani sabbatis et quoties peregrinationem ad eadem templa turmatim instituerint."—*Acta Apostolicae Sedis,* XLV (1953), 696.

We might add a word about the beautiful prayer composed by Pope Pius XII for the Marian Year. It was issued on the Feast of the Presentation, November 21, 1953, with the following notation: "The Holy Father Pius XII has deigned to grant to the faithful who recite the Prayer of the Marian Year the following Indulgences: I. A Partial Indulgence of five years may be gained each time that the prayer is recited devoutly and with a contrite heart; II. A Plenary Indulgence, under the usual conditions, may be gained on the two feasts of the Immaculate Conception (1953, 1954) and on all Saturdays of the Marian Year."—*Acta, vol. cit.,* 757. We add this because some leaflets and cards bearing the prayer seem to have inaccurate footnotes about the Indulgences to be gained by reciting the prayer.

We might also include here some comments about the expression "prayers for the intentions of the Holy Father"—usually found as part of the requirements for gaining many indulgences.

The first rule is the ordinary rule—in most cases you can say whatever prayers you wish. The Sacred Penitentiary on September 20, 1933, declared that one *Pater, Ave* and *Gloria* would be enough but at the same time it hastened to add that these three are not absolutely required since a person might wish to recite other prayers, according to his own piety and devotion toward the Pope as allowed by Canon 934.1. In the same decree "a visit to a church or oratory" was defined as "going to a church or oratory at least with some general or implicit intention of honoring God in Himself or in His saints, and making some prayer, the one prescribed if any has been imposed by the one who granted the indulgence, otherwise, any prayer, oral or even mental, according to one's piety and devotion."—Bouscaren, *Digest,* I, 458; cf. Lydon, *Ready Answers in Canon Law,* p. 306.

An important exception is that relative to the "toties quoties" indulgences to be gained whenever a visit to a church is part of the requirements. Here it is definite that the *Pater, Ave* and *Gloria* must be said at least six times—*Acta Apostolicae Sedis,* XXII (1930), 363; Bouscaren, *Digest,* I, 457; cf. Seraphinus, *De Indulgentiis,* p. 63. Fr. Seraphinus holds that

apart from the Portiuncula Indulgence these six Our Fathers, Hail Marys, Glory be to the Father, need not, absolutely speaking, be said while the person is in the church itself; according to him, the person could visit the church with the intention of worshipping therein but could say the required prayers after the visit is finished.

No Comment!

Melbourne, Australia, Feb. 10—(Reuters)—A Church of England clergyman led the audience in prayers at the end of a "Follies Bergere" show in the Tivoli theatre here last night.

"The human body is a wonderful thing," Rev. Lyall Dixon told a crowded house.

Dixon and his wife watched the show from the front row as guests of the manager.

He appeared thoughtful during some of the scenes featuring nude or semi-nude showgirls, but laughed at some of the jokes.

After the finale, he was introduced on the stage. The audience rose when he delivered a short prayer.

Later he told reporters he considered some of the jokes "borderline."

"An Arab scene in which a girl performed a veil-removing dance could be classed as objectionable," he added.

Blow Me Down!

During the school year the Maryknoll Sisters who teach at Our Lady of Refuge School in the Bronx have their pupils enact religious plays. Instead of following a prepared script, they simply tell a story to the youngsters and then let the actors improvise their own lines.

In one particular play, three pupils enacted the story of the Presentation in the Temple. Little Mary and little Joseph entered the Temple and placed an infant doll in the arms of little Simeon, who received it with wide-eyed reverential wonder and exclaimed:

"Well, blow me down, if it ain't the Lord!"—**Maryknoll News Notes.**

The Sixth Sunday After Pentecost

July 18, 1954

The Sixth Commandment (Continued)

YOUNG people who are engaged to be married are not thereby released in any way from the obligations of the virtue of chastity. They are allowed no exemption from the law of God that prohibits to the unmarried any indulgence in venereal pleasure. However, the engaged should foster their mutual love for each other, and they have a right to show each other certain marks of this love.

They must be on their guard, though, lest this licit expression of love be an occasion of sin for either of them. In their kisses (nonpassionate) and embraces they must see to it that they are well within the limits of a chaste relationship. What started as a holy and chaste love may become a proximate occasion of mortal sin, and they can hardly expect the blessing of God on a companionship that is frequently leading them into sin. Moreover, such continual kissing and embracing is not at all necessary as a means of expressing their love. Their tone of voice, their general attitude, and their facial reactions and courtesies they show each other—these will provide an evident indication of their genuine affection.

Genuine love seeks the good and not the injury of the one loved. It is not true love that makes the person of the beloved an instrument for arousing unlawful passion. This is merely a display of selfishness that ignores the best interests of the other. A man should remember that it is not merely the body but the whole person of the one loved, and especially her soul, that should be the object of his affections. If he concentrates on meditating over the beauty of her virtues (e.g., her purity, meekness, humility, generosity, etc.), this will help to spiritualize his love for her and raise him above the dangers of attachment to mere physical attractiveness.

The Seventh Sunday After Pentecost

July 25, 1954

The Sixth Commandment (Continued)

"THE faithful are to be taught and earnestly exhorted to cultivate continence and chastity with all care, to cleanse themselves

'from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God' (2 Cor. 8: 1). First of all they should be taught that though the virtue of chastity shines with a brighter lustre in those who make the holy and religious vow of virginity, nevertheless it is a virtue that belongs also to those who lead a life of celibacy or who, in the married state, preserve themselves pure and undefiled from unlawful desire" (Cat. Counc. Trent — Sum. Theol. 2a, 2ae, cli.).

Chastity is a virtue that ennobles, for it yields to the soul dominion over the body and makes man's animal instincts subservient to his higher nature. Chastity preserves man's innate dignity by keeping him from the selfish and degrading indulgence in pleasures forbidden him by the natural law.

Is it not true however that chastity is unnatural, since it impedes man's proper development? Does it not consist in the utter crushing of desirable self-expression?

No, chastity is not unnatural to man, for man is intended by nature to be guided by reason and to be ruled, not by the cravings of the body but by the dictates of the soul. Chastity does not wither up man's personality, but rather increases his moral stature and helps on the development of his higher faculties.

The more impure a man becomes, the nearer he approaches the evil spirits, and the more enslaved he finds himself to blind passion. On the contrary, the more chaste he is, the closer he draws to God, and the greater is his liberty in exercising the higher powers of his spiritual nature. Chastity retains for man his freedom from the entangling tendrils of a lower appetite and disposes him to hear and follow the guidance of his conscience.

The Eighth Sunday After Pentecost

August 1, 1954

The Seventh Commandment

"THOU shalt not steal" (Exodus 20:15). The loving providence of God has not only fenced round our lives, our persons and our reputation by means of the two commandments, "Thou shalt not kill" and "Thou shalt not commit adultery" but also defends and places a guard over our property and possessions by adding the prohibition, "Thou shalt not steal." Under the natural law a man is obliged to preserve his own life and health and provide for the necessities of his family, the education of his children, etc. Bound up with this obligation is the right to acquire property in sufficient measure and in a legitimate manner. Once he has justly acquired certain property, there arises in others, according to the same natural law, an obligation to respect his right of ownership. By the

seventh commandment, this precept of the natural law becomes a part of the positive divine.

Theft is the secret taking of another's goods against his reasonable wish. The following would be included under theft: 'borrowing' an article without the owner's consent (even presumed) and with the intention of giving it back is equivalent to stealing the temporary use of that object; taking goods as a loan with the owner's consent and then refusing to restore them; running up a charge account that I foresee I will never be able to pay; living so extravagantly when burdened with debts that the payment of these debts is rendered impossible. To borrow an article with the owner's presumed consent is entirely permissible. This means I take it for granted that the owner, if he were asked would freely give me permission to use the object in question. One may presume such consent only when the owner cannot be conveniently consulted and one must afterward inform the owner about the action.

Robbery adds to the malice of theft the crime of violence. Though not explicitly mentioned in the commandment it is obvious that when leser crimes are forbidden, greater enormities of the same sort are also prohibited, such as robbery, burglary, swindling, etc.

The Ninth Sunday After Pentecost

August 8, 1954

The Seventh Commandment (Continued)

THREE elements must be considered in determining the degree of sinfulness of a particular theft: first, the value of the stolen goods; second, the person against whom the theft is committed; and third, the time over which the theft is spread.

First we will consider the value of the stolen goods. They may have an absolutely grave value, they may have a relatively grave value, or they may be of slight value.

By absolutely grave value is understood a value or amount so great as to constitute a mortal sin, regardless of the person from whom the goods are stolen.

Just how much money would be looked upon as the absolutely grave sum? In general, the answer is that an absolutely grave sum is the amount which is equivalent to the weekly wages received by a person in the middle class of society. Hence the exact sum necessary to constitute an absolutely grave sum usually will vary with different countries.

By relatively grave value is understood a value or amount so great that its theft would prove a notable loss to the particular owner in question. In this case we look to the inconvenience and damage that the theft would mean to the individual victim. If he is affected seriously by the theft, the injustice would be a mortal sin. Hence the stealing of goods below

the absolutely grave amount would, in many instances, be greviously sinful because notable harm is thus inflicted on some particular individual.

What amount of money would constitute a relatively grave sin? In general, it would be the average day's pay of the individual victim or the sum needed to provide for one day both his family and himself with food, clothing, lodging, and the other necessities of life. This amount will vary, of course, with individuals, since one man may receive $2.00 a day, another $5.00, his wages depending on the country where he resides, on the nature of the work he does, on his ability, etc.

By slight value is understood a value or amount so small that its theft would be neither absolutely grave matter (a serious threat to public order) nor relatively grave matter (a serious loss to the individual stolen from). When the matter is light, the theft is a venial sin.

Fear Killed the Rest

The Arabs have handed down this story from centuries past.

Pestilence met a caravan on the road to Bagdad.

"Why," asked the leader of the caravan, "are you making such a great haste to Bagdad?"

"To take five thousand lives," Pestilence replied.

On the way back from the city, Pestilence and the caravan met again.

"You lied to me," cried the leader angrily. "You took not five thousand lives, but fifty thousand!"

"No," said Pestilence, "I took five thousand and not one more. It was Fear who killed the rest." — *Information*

Suspicion and Fear

"It takes no great talent to spread suspicion, fear and hate. The tools are always at hand, the audience is ready, and a halo of holy zeal is always easily adjusted to any ambitious writer's brow. On the other hand, it is tough going to fight with two arms at once: with the negative arm calling for a militant defense against the deadly enemies of God and country, and the positive arm, striving always to build up the full strength, spiritual and temporal, of the total man according to the image of his Creator. It is hard to offer no panaceas; to challenge to laborious thought, patient forbearance, and the conquering of one's personal and racial prejudices." — Fr. LaFarge, S.J., in *The Manner is Ordinary*

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

JULY, 1954

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Badmen of the West
Beyond
Black Magic
Chamber of Chills
Crime and Punishment
Crime Does Not Pay
Crime Must Pay the Penalty
Dark Mysteries
Diary Loves
Fate
Frankenstein
Girl Comics
Guilty
High School Romances
Journey into Fear
Journey Into Unknown
Love Problems
Love Romances
Mysterious Adventures
Out of the Night
Out of the Shadows
Police Action
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
The Hand of Fate
The Haunt of Fear
The Monster of Frankenstein
The Spirit
Voo Doo
War
Warfront
Weird
Weird Adventures
Weird Fantasy
Weird Mysteries
Weird Science
Wierd Worlds
Witches Tales
Uncanny Tales

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Open All Night
The Marina Street Girls

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Dark Passions
Enter Without Desire
Forbidden
Gang Girl
Go For The Body
I'll Call Every Monday
Intimacy
Laughter Came Screaming
Make My Bed In Hell
Millie's Daughter
Never Leave Me
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
Thunder Below

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Clara
Flee the Angry Strangers
God Has A Long Face
Here Com Joe Mungin
Lament for Four Virgins
Picaroon
Someday Boy
The Day of the Locust
The Deep End
The Hate Merchant
The Man from Brazil
The Paradise Below the Stairs
Wait for Tomorrow

BEACON PUBLICATIONS

She Got What She Wanted

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream
1919
We Are Betrayed

DELL PUBLICATIONS

Age of Consent
Back Country
Captain Ebony
Down
Girl On the Beach
Go Down To Glory
He Had Three Love Affairs
Really the Blues
Sex after 40
The Forest and the Fort
The Harem
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Hide-out

GOLD MEDAL PUBLICATIONS

As a Man Falls
Leave Her to God
Look Back to Love
Moment of Truth
Sweet Money Girl
Take Your Last Look
The Fall of Suzanne Swift
To Have To Hate
Women's Barracks

LEISURE LIBRARY

Amorous Adventures
Betrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Midnight Sinner
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bourbon Street
Chicago Woman
Cora Potts
Cry Flesh
Naked In The Dark
Saskia
Savage Night
Sexual Practices of American Women
The Alcoholics
The Kidnaper
The Joy Wheel
The Naked Year

NOVEL SELECTIONS, INC.

The Bastard
Poor Fool

PERMA PUBLICATIONS

Be My Love
Divine Mistress
Grand Hotel
Indian Summer
Memory of Love
Music Out of Dixie
Port of Call
Sing At My Wake
The Color Of Blood
The Tall Dolores
They Had A Glory
To Have and Have Not
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Devil Rides Outside
The Story of My Psychoanalysis
Trespass

POPULAR LIBRARY PUBLICATIONS

A Girl for Danny
Angle of Attack
Ask for Linda
Blondes Die Young
China Coaster
Dead Trees Give No Shelter
Don't Crowd Me
Glitter
I'll Get Mine
Liana
Naked and Alone
One by One
The Big Rape
The Closest Kin There Is
The Diary
The Girl Cage
The Captain's Lady
Prince Bart
Shakedown
Strange Lovers
Strangers in Our Midst
The Big Bubble
The Loving and the Daring
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

After Dark
Bitter Love
Cage of Lust
Chicago Women
Chinese Lover
Downfall
Farm Girl
Georgia Hotel
Hospital Doctor
Let's Go Naked
Love Camp
Loves of Goya
Mimi
One Way Street
Stella and Joe
The Come-On
The Dark Urge
The Heavenly Sinner
The King's Mistress
The Redhead from Chicago
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

RED SEAL PUBLICATIONS

This Too, Is Love

SIGNET PUBLICATIONS

A Breed Apart
A Cow Is Too Much Trouble In Los Angeles
An American Dream Girl
A World I Never Made
Center of the Stage
Days of My Love
Death Before Bedtime
Down All Your Streets
Father and Son
From Here to Eternity
God's Little Acre
Home is up River
House in the Upland
I, The Jury
Journeyman
Judgment Day
Love Without Fear
Morning, Winter and Night
Naked to Mine Enemies
Natural Child
One Lonely Night
Portrait of the Damned
Rage of the Soul
Sanctuary
Scollay Square
Strange Fruit
The Age of Longing
The Best Thing That Ever Happened
The Big Kill
The Darkening Door
The Descent
The Disguises of Love
The Hoods
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Streets
The Red Carnation
The Revolt of Mamie Stover
The Skin
The Waiters
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Uncle Tom's Children
Vengeance Is Mine

DIGEST-TYPE NOVELS

Adam and Two Eves
Another Man's Wife
Army Girl
Army Mistress
Backstairs
Backward Hussy
Backwoods Girl
Bayou Girl
Below the Belt
Cabin Fever
Cafe Society Sinner
Celler Club
City Girl
City of Sin
Coed Sinners
Country Club Girl
Cracker Girl
Cuban Heel
Doctor's Nurse
French Nurse
Gang Girl
Gang Mistress
Girl-Crazy Professor
Girl Hungry
Harlem Doctor
Her Last Lover
High Priced Party Girl
Hilly Billy In High Heels
Hotel Waitress
Hungry For Love
Indescretions of a French Model
Love Hungry Boss
Love-Hungry Doctor
Love Hungry Millionaire
Love Starved Woman
Man-Hungry Widow
New York Model
Odd Girl
Office Sinner
Out of Bounds
Passion In The Pines
Pick-up Girl
Pound of Flesh
Pursuit
Red-Headed Nurse
Red-Headed Sinners
Reefer Club
Rooming House
Runaway Girl
Runaway Blond
Savage Eve
Scandelous French Doctor
Secrets of a Coed
Secrets of a Doctor's Bride
Shameless Playgirl
Sinful Island Vacation
Sins of a Private Secretary
Ship's Doctor
Soldier's Sinner
Strange Circle
Streets of Paris
Trailer Camp Girl
Very Private Secretary
Ward Nurse
Wayward Nurse
Wild Girl
Witch on Wheels
Young Nurse

MAGAZINES

Actual Confessions
Adam
Adult Phychology
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective
Ballyhoo
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Bold
Bronze Thrills
Brief
Burlesque
Candid Photography
Candid Whirl
Cartoon Humor
Cheers
Cheezcake
Color
Comedy
Complete Detective
Confessions
Confidential Confessions
Cover Girl Models
Crime Detective
Crime Exposed
Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1954
District Attorney Detective
Exclusive
Exclusive Picture Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fifteen Love Stories
Figure Photography Annual
Flirt
Focus
Foo
Fotomatic
Foto-Rama
Frolic
Fun Parade
Gala
Glamorous Love Stories
Glamorous Models
Good Photography
He
Headquarters Detective
His
Hit
How To Be a Woman
Hue
I Confess
Jackpot
Jest
Jive
Joker
Laff
Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Off Limits
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Scope
Picture Show
Pix
Playboy
Police Record Detective
Prize Winning Photography
Real Detective Cases
Real Romances
Real Story
Reward
Salon Photography
Scoop
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Strange Medical Facts
Stare
Startling Detective
Sunbathing
Sunshine & Health
Suppressed
Tab
Tell
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
Tomorrow's Man
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Life Stories
True Police Cases
True Police Yearbook
21-The Magazine For Young Men
Uncensored
Uncensored Detective
Underworld Detective
Vue
Wham
Whisper
Wink
Wit and Humor
Women In Crime
World Digest
You
Your Psychology
Your Romance
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are hold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New Yrk 36, N. Y.

This sign appears on the village church in a quaint Missouri town: "If absence makes the heart grow fonder, a lot of people must love this church."—**Sentinel of the Blessed Sacrament.**

Book Reviews

Fortitude and Temperance

by Josef Pieper

Pantheon Books, New York, 1954, pp. 128, $2.75

BORN in 1904, Josef Pieper is at present a professor at the German University of Munster. He is known to Americans through his guest lectures at Notre Dame, and more widely through three books: *The Human Wisdom of St. Thomas; Leisure, the Basis of Culture;* and *What Catholics Believe.*

This most recently translated of his writings is small like its predecessors, but similarly weighty in value. It contains two essays, one on the third cardinal virtue, fortitude; and the other (twice as long) on the fourth, temperance. Their treatment is solidly rooted in that classical view of the moral man built on the thought of Aristotle, Augustine, and Aquinas. (The essay on temperance alone makes over 125 references to the *Secunda Secundae.)*

There is such a wealth of principles, facts, and applications in this work that it is easier to suggest than to describe. The nature and import of fortitude is dealt with, its essential subordination to prudence and justice, its two basic acts of endurance and attack, and its three levels of physical-mental vitality, ethical activity, and supernatural living. Also treated are the good man's love for life, the unvirtuous character of the daredevil spirit, and the worthiness of just wrath.

The essay on temperance is especially rich, with its section on "Chastity and Unchastity" a masterpiece of illuminating wholesomeness. The chapters on virginity, fasting, humility, and asceticism of the intellect are crammed full of light and incentive. His Thomistic defense of sense-pleasure, passion, desire, and anger may come as a surprise to those who have reacted to excesses by retreating into a "smoldering subterranean Manichaeism."

The author's style is vigorous and spare. His approach is affirmative, disciplined, and enlightened. The priest who absorbs his thought and catches his spirit is bound to find his own life, prayer, and preaching considerably enriched. —J. J. Gallagher, Baltimore.

The Law of Love

by Francis Devas, S.S.

edited by Philip Caraman, S.J.

P. J. Kenedy & Sons, New York, 1954, pp. 155, $2.75

FROM 1924 until 1951 Father Devas was stationed at the Farm Street Church in London. He will be recognized as the man who compiled and got out *Confidence in God,* based on the notes of his novice master, Father Daniel Considine.

This present book is excellent in its way. It comprises 113 little essays—connected notes and jottings—on God's mind, His love, and His mercy. A subtitle might be "Essays in Christian Optimism." They are good for meditation, spiritual reading, or as starting points for an occasional fervorino at evening devotions.

LET THE PARISHIONERS TELL YOU . . .

The following excerpts are from letters of commendation received by Community Counselling Service from laymen who worked for and gave to parish campaigns successfully directed by CCS.

". . . The training period for the men workers was a revelation. My confidence knew no bounds when I saw that Community Counselling Service used the most highly developed techniques of salesmanship. Added to this was the true Catholic tone . . . Dignity and good taste were always stressed. Crudeness and high pressure were completely lacking. This, to my mind, was particularly fitting for a campaign in a Catholic parish . . ."

—James J. Kirk

RECTORY
YOUTH CENTER
ST. JOSEPH, N.Y. N.Y.
GOAL: $100,000
RAISED: $126,413

". . . I can't get over the wonderful job that you, as a representative of the Community Counselling Service, have put over. The splendid work of . . . the field supervisor, was unsurpassed as far as I am concerned. The excellence of your Public Relations Department, especially the brochure which was our Number One salesman, was unbelievable . . . Without the guidance of Community Counselling Service, St. Mary's would have had a very difficult time achieving their goal, if they could have achieved it at all . . ."

—A. W. Carter, Jr.

NEW HIGH SCHOOL
ST. MARY,
GREENWICH, CONN.
GOAL: $250,000
RAISED: $457,922

". . . To me the most amazing thing was the smoothness and dispatch with which our organization was set up by your representatives. Throughout the entire campaign each little move under your director produced the planned results. The campaign moved along through its various phases so smoothly that if you were not behind the scenes, so to speak, you would feel that these results just happened on their own accord. But we knew just what had been planned and watching the results come out was most gratifying. Again, because of my being chairman, I was able to observe the terrific amount of clerical work, mailing, records-keeping, etc. which must be kept strictly up-to-date during the campaign . . ."

—Edmund C. Farrell

NEW CHURCH
ST. BENEDICT,
BRONX, N. Y.
GOAL: $250,000
RAISED: $462,108

SUCCESSFUL FUND RAISING BY "CCS"

COMMUNITY COUNSELLING SERVICE

Catholic Fund Raising at its finest

WRITE OR TELEPHONE COLLECT

For Interview and analysis at no obligation

350 Fifth, New York, N. Y. ..... OXford 5-1175

Maccabees Bldg., Detroit, Mich. ..... TEmple 2-1020

90 State Street, Albany, N. Y. ..... ALbany 6-9530

NEW SCHOOL

ST. DENNIS, ROYAL OAK, MICH.

GOAL: $200,000

RAISED: $224,444

". . . I feel confident that our success was due in a large measure to the complete preparation, training and follow-up methods which Community Counselling employs. It gained the confidence and teamwork spirit of our parish workers and enabled them to conduct a smoothworking group organization. Your introduction of forms, procedure for follow-up and the continuation phase are also extremely important augmentations, because we have prospects for enlarging our fund by a further considerable sum.

—Russell A. Murphy

". . . In addition to the above, there is no question but that your continuation program, which is presently being established by your firm, will result in a high proportion of these pledges being turned into actual cash.

In summary, it is the writer's opinion that the professional work done by, and being done, by Community Counselling Service in this campaign is well worth the fee which we have paid . . ."

—Edward R. O'Hara

NEW CHURCH

ST. MONICA, DETROIT, MICH.

GOAL: $150,000

RAISED: $186,500

A steady diet of this sort of thing, however, could lead to presumption. While it is entirely orthodox as far as it goes, it is 100 per cent sweetness and light—but no picture of Christian piety is faithful without at least a word or two on hell and its population, present and future.—R.G.

ANOTHER
Lawson Success

Our Goal; $150,000
Raised; $154,673

Holy Family Parish
North Miami, Florida

Very Reverend Msgr.
ROWAN RASTATTER,
Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
INCORPORATED
ROCKVILLE CENTRE, NEW YORK

Currente Calamo

Continued from page 594

Indiana, he subscribes to a number of papers from neighboring counties and frequently has occasion to correct misstatements or slanderous remarks about the Church.

Just a month or so ago we gave considerable time to prompting another layman involved in a religious controversy down in Kentucky. A local minister had sounded off in some 800 or 900 words on the iniquities of Rome, and our friend promptly jumped him, claiming a right to equal space. The editor gave it, too, and the controversy boiled through several issues. The layman invited our help because the parson characteristically refused to stick to the point. Instead, he played the whole field, bringing up in one paragraph issues enough to fill books of theology.

This reminds us that every diocese could well have at least one priest monitor the local press—no expense, no organization, no office, just some pastor with learning and judgment. Space in the reader's column is free and it's generally one of the most widely read features in every paper. We should

A FRIEND IN NEED

Prompt and reliable payment of losses to CATHOLIC CHURCH PROPERTIES exclusively for over 65 years.

Write

THE CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA
P. O. Box 1155 Omaha, Nebraska

A personal invitation from MR. HAROLD E. ROBINSON
to the Catholic clergy of the United States

Please accept my invitation, Father...

- **TO DISCOVER how hundreds of Catholic parishes easily realize sizeable cash profits year after year —**
- **TO SEE FOR YOURSELF the Catholic greeting cards which make these extra cash profits possible.**

YOU and your parish can and should make extra money — lots of it! . . . easily, quickly, surely, distributing appealing Catholic greeting cards by Robinson. (Hundreds of Catholic pastors on our records keep *reordering year after year!)*

Right now we're putting together six new Christmas and All Occasion assortments — all perfect money-makers for any one of your parish societies, your school or any Catholic group. If your parish or special fund-raising project can use extra income, obtained quickly and in a dignified, helpful way with very little effort — this is your answer!

I INVITE YOU, FATHER, to send for your samples of these all-new Robinson creations. The kind you are proud to sell or give — the kind you are glad to receive.

Sure, there are lots of good cards on the market today. But NONE so Catholic, so new and modern, *so appealing and easy to sell* as these new Robinson creations for 1954. Learn how an increasing number of Catholic priests rely each year on this modern fund-raising method.

But you needn't take my word for it alone, Father. I urge you to see for yourself. Please send me your name and address today.

Respectfully,

H. E. Robinson

ROBINSON CARDS, Dept. B-7, Clinton, Mass.

OK, Mr. Robinson, I accept your invitation. Tell me about your Catholic greeting cards for money-making projects. Please send me samples and full details.

REV. .....

PARISH .....

ADDRESS .....

CITY..... ZONE..... STATE.....

TURN PLAIN GLASS INTO STAINED GLASS

Inexpensive, versatile LITHOPHANE makes any window look like richly stained glass at a fraction of its cost. To apply, simply soak in water, affix to glass, and smooth out. A 20-30 year life is common.

Write Dept. P-7
for free samples and details
ISINGLASS VALANCE CO.
5206 Tilden Ave., Brooklyn 3, N. Y.

ANOTHER Lawson Success

Our Goal; $65,000
Raised; $82,030
(in progress)

St. Aloysius' Parish
St. Louis, Missouri

FATHER VICTOR GORZEL,
Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

Currente Calamo

seize on every opportunity to scotch bigotry and propagate the truth about **our Faith.**

Correspondence

Correction From Battle Creek

THE April 1954 issue of THE PRIEST under "Correspondence," page 362, carries a letter from a New Guinea Missionary which makes references to Kellogg Company of Battle Creek which are both untrue and damaging to our business. As an employee of the Kellogg Company for the past 24 years, and as a Catholic layman, I welcome the opportunity to correct what is an obvious misunderstanding.

The heading — "Battle Creek Cereals Support Anti-Catholicism" and a statement — "It was started by the SDA's and to the best of my knowledge the Kellogg people are still a Seventh Day contribution institute," does not apply to "Kellogg Company." The Kellogg Company is not, nor has it been, at any time connected with or controlled by the Seventh Day Adventist Church or any other denomination.

To quote from President W. H. Vanderploeg's March 15, 1954 message to the stockholders, as contained in the Annual printed Report — "As of this date, the stock of Kellogg Company is held by 7,052 shareholders. The largest shareholder continues to be the W. K. Kellogg Foundation Trust,

which holds 51% of the stock. The Foundation has sought to carry forward its endeavors in accordance with Mr. Kellogg's declaration of its purpose — for the promotion of the health, education and welfare of mankind, but principally of children and youth. . . through the self-help principle. Since the Foundation's organization, it has expended in excess of $40,000,000 to aid in the development of education, hospitals, public health, medicine and many other fields deemed worthy and in line with the founder's original objectives."

By way of additional documentation, here is the W. K. Kellogg Foundation printed booklet describing its purposes and work.

To quote from page three — "The Foundation is affiliated with no other agency or institution, and the terms of its establishment do not commit it in any way, either directly or by implication, to the advocacy or promotion of particular theories or doctrines in any of the fields in which its interests lie."

You are free to use anything from the Annual Report or from the booklet on the W. K. Kellogg Foundation, which will lead to a clear understanding that Kellogg Company is not, nor has it ever been connected with any religious denomination. The suggestion of avoiding the purchase of Kellogg's cereals because of a fallacy represents an injustice to that Company

ANOTHER
Lawson Success

Our Goal; $65,000
Raised; $67,997
(in progress)

St. Joseph's Parish
Bradenton, Fla.

Father Cornelius J. Murphy,
Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

JOHN J. NORRIS ORGAN COMPANY
Specializing
NEW PIPE ORGANS
REBUILDING, REVOICING, MODERNIZING
SALES REPRESENTATIVE FOR
New Virtuoso Reed-o-Tonic Organ.
245 SOUTH BROAD ST. GRIFFITH, INDIANA
Established 1912

Select Books

The Priest in Our Day

Compiled by Francis Edw. Nugent—Choice essays selected for their applicability to the priestly life and covering a wide range of subjects on the priesthood. Only those essays are included which are of a very practical turn or which would appear to be of permanent interest. Among the contributors are the following: Archbishop Cushing, Father Martindale, Bishop Sheen, Monsignor Knox and many others. **$2.75**

All Things in Christ
Selected Encyclicals and Documents of St. Pius X.

Edited by Rev. Vincent A. Yzermans—Thirteen encyclical letters and ten selected documents of Pius X which urge men "to restore all things in Christ." In the words of the present Holy Father, the writings of St. Pius "were irresistible not only because of the depth of meaning contained in them, but still more because of the infinite love which filled his heart." **$4.00**

The Triptych of the Kingdom

By Dr. N. G. M. Van Doornik, Rev. S. Jelsma, and Rev. A. Van De Lisdonk— This handbook of the Catholic Faith leads the inquirer on to a sincere religious outlook. It covers all the great truths of Christianity in detail with arguments from Scripture, tradition and reason. An excellent reference book for teachers, a valuable guide for the convert and a refresher course for the best of Catholics. **$4.75**

The Path to the Heights

By Raoul Plus, S.J.— The eleventh book on the spiritual life by Father Plus is written in the language of the mountaineer and forcefully compares life on earth to the rigors of mountain climbing. The book is full of much practical spirituality, treated with the author's usual lightness of touch and brightened with anecdotes on almost every page. **$2.50**

Wherever good books are sold

THE NEWMAN PRESS
WESTMINSTER, MARYLAND

Correspondence

and the individuals who make up its world-wide organization. We hope that any one who has any questions concerning Kellogg Company will feel free to write for an additional explanation which will clear any misconception. It seems only fair that Kellogg Company should not be damaged by misconception concerning its ownership and control.

Sincerely,
A. J. Finley

Kellogg Company
Battle Creek, Michigan

Complaint Dept.

I FAIL to savor the humor in your latest cartoon featuring Julie yelling orders — "Don't Forget Your Birettum" — to the poor thing. . .

That priest looks much more like an altar boy caught barehanded drinking the pastor's wine, than a curate on his way to deliver a sermon!

If assistants were as stupid as the one depicted in your cartoon, it would be little wonder then that those men are in for such abuse. . . BUT THEY ARE NOT!

Sincerely yours,
Jos. E. Beaumont

Sanford, Maine

How come? — the Blessed Sacrament used as a background for a group picture, and featured on the cover of THE PRIEST?

For Perplexus and calendars — hasn't he ever heard of *Extension* and the fine work it is doing?

Sincerely in Christ,
Sacerdos

Montana

Can Sacerdos suggest a better background for a convert picture? —Editors.

A Word From Formosa

WE are receiving your magnificent review since several months. Naturally we are very interested in it, as we are 24 Jesuit Fathers of seven nations here. All missionaries of China mainland. Among them, two Americans.

We are working at a polygot dictionary project, which contents the following sections: Chinese-English, Ch-French, Ch-Spanish, Ch-Hungarian, and Ch-Latin. After the dictionary, we will prepare some translations into Chinese. We help also Maryknoll Fathers here, taking sermons, catechisms, hearing confessions in the cathedral and in the Sisters' convents.

This is to thank you for sending us THE PRIEST.

In union of prayers,
Juan A. Guyoaga, S.J.

Taichung, Formosa

Breviary Reform

I ALWAYS welcome the latest issue of THE PRIEST and enjoy most of its features, but after reading "Breviary Reform Again" in the April issue I just have to tell you about it. It was a surprise as well as a pleasure to find such a large proportion of the priests polled in favor of a vernacular breviary, and for precisely the same reason that has most impressed me. It is encouraging to

Ryan-West

BANKNOTE COMPANY

Ecclesiastical Engravers & Printers

Designers of Coats of Arms and Seals
Engravers & Printers to Bishops, Priests, Catholic Colleges and Institutions

Write for brochure and specimens

Invitations, menus and programs for sacerdotal jubilees, centenary celebrations, episcopal consecrations and installations. College Diplomas and Commencement Invitations.
Christmas Cards of special design

We shall be glad to suggest proper copy, design and format.

127 WATER STREET, NEW YORK 5

Telephone: WHITEHALL 3-9281

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

ANOTHER Lawson Success

Our Goal; $120,000
Raised; $121,707

Sacred Heart Parish
Regina, Sask., Canada

FATHER A. P. RYAN,
Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
INCORPORATED
ROCKVILLE CENTRE, NEW YORK

learn that I am not an exception in feeling that we are dreadfully handicapped in comparison with the Protestants in our knowledge of Sacred Scripture because of the Latin Breviary. All of us spend several hours a week reading the Scriptures in Latin, yet if we want to quote them in our sermons we have to turn around and spend more hours reading the same in English. Sure we may get the meaning, especially with the newer Latin version, yet how many years would most of us have to read the psalms in Latin before a single quotation would come naturally to our lips, and then none but our brother priests would understand us!

No use to take up your time telling you this, for it is just what your contributor told us all. But keep up the timely and pugnacious articles. They make us think, occasionally even act!

Sincerely yours in the Sacred Heart,

Norman Donohue, S.J.
Bethel, Alaska

Baptism of Premature Infants

HOW many infant souls are deprived of the beatific vision because being born prematurely, they died unbaptized, God alone knows. But if my ten years experience as a hospital chaplain is the common story throughout our nation and the world, their number is legion.

Although we are situated in a section of the country where there are many priests, where we have

GALE'S CLERGY SPECIAL!

BLACK *Tropical Weight*

DRESS SLACKS

- PLAIN OR PLEATED MODELS
- CREASE AND SPOT RESISTANT
- ZIPPER FLY—ROOMY POCKETS
- ALL SIZES 28—50

$5

Send For A Pair On Approval Today

SENSATIONAL VALUE!
STURDY 14½ OUNCE
GABARDINE SLACKS

- Spot Resistant
- Zipper Front
- Plain or Pleated
- All Sizes 28 to 50

$6

FOR HEAVY DUTY WEAR!
J. P. Stevens "Twist Twill"
Black Mercerized Chino Cloth Pants

- Sanforized
- Boat Sail Pockets
- Rope Stitched
- All Sizes 28 to 50

$4

Another Shipment Just Arrived

WHITE LONG SLEEVE
TEE SHIRTS

- COMBED COTTON REINFORCED KNITS
- ALL SIZES SMALL — MEDIUM — LARGE
  ADD 10% FOR EXTRA SIZES — 44 TO 50

$1.10
$12.00 DOZEN

BARRY SOLOMON
CONTRACT DEPT.

GALE'S

800 FRANKLIN,
ST. LOUIS (1), MO.

SEND NO MONEY — MERCHANDISE SENT ON OPEN ACCOUNT

a fine Catholic school system, and where Catholics are numerous, there seems to be an appalling ignorance of the fact that premature infants, even the smallest, must be baptized. During one period on which I kept a record, only one-fifth of the Catholic mothers who were threatened with or actually suffered a miscarriage, knew that these infants should be baptized. And as those in hospital work are aware, miscarriages are not a rare occurrence.

So terrifying is this loss of souls for heaven that it seems we priests have a grave duty of giving more emphatic and extensive instruction on the necessity of baptism for premature infants, no matter how early in pregnancy a miscarriage occurs. Such instruction can be given easily and properly and without any danger of offence or the arousing of anxieties in church, in school, in convert classes, and in the pre-marriage instruction. Any group old enough to know that we are born of woman and old enough to hear the Gospel story of Christmas, should be old enough to receive this information.

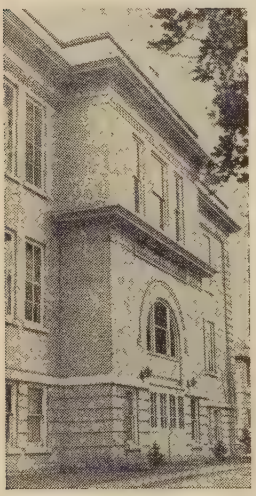
May the thousands of infant souls this letter may help to heaven, pray that one day I may join them in glory for all eternity.

A Chaplain

Missouri

Mass Stipends Wanted

THE Jesuits working in South India are in desperate need of Mass stipends to help the cause



Attention Pastors
and Vocational Counselors!

Jordan Seminary

is a Latin School

FOR DELAYED VOCATIONS

to the Diocesan or Religious

Priesthood

A Special Seminary for high school graduates who lack necessary credits for entrance into the College Preparatory Seminary.

Limited Registration **Conducted by Salvatorian Fathers** **Reasonable Tuition**

For further information write to:

The Reverend Registrar, Jordan Seminary

MENOMINEE, MICHIGAN

of their mission. Vocations must be passed over for lack of funds. Accordingly they are begging that some parishes with surplus stipends will help them out. Stipends should be sent to

Rev. L. P. Colaco, S.J.
Christ Hall
Malaparamba
Kozhikode 6
South India

Thanking you and with best wishes—

Richard M. McKeon, S.J.
Le Moyne College
Syracuse, New York

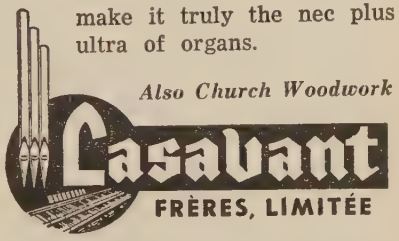
'The Pamphleteer Monthly'

SINCE many of your subscribers and writers are authors of books and pamphlets, they might like to know of the following free service: The William-Frederick Press puts out a magazine of about 50 pages from September through June. It is called *The Pamphleteer* and costs subscribers $2.00 for the ten copies. This magazine lists the title, author, publisher, and cost of books and pamphlets. Any recent book or pamphlet submitted will be listed free of charge in this magazine. Present circulation is about 1,500. To repeat: the author of the book or pamphlet does not pay any fee for the listing. Magazines as such are not included. Only books or pamphlets. The address: Pamphlet Distributing Co., 313 W. 35 St., New York 1.

Sincerely in Christ,
Leo F. Lenihan, O.F.M.
St. Francis Monastery
New York

Casavant -

Linked with the fine old tradition of organ building the Casavant represents all that is modern in technical perfection and artistic design to make it truly the nec plus ultra of organs.



Also Church Woodwork

Organ builders for over a century

ST. HYACINTHE, Quebec, Canada

ANOTHER
Lawson Success

Our Goal; $100,000
Raised; $101,000
(in progress)

Our Lady of Lourdes Parish
Daytona Beach, Florida

FATHER MICHAEL KELLY,
Pastor

For free analysis of fund-raising potential of your parish or institution; Write: Mr. James Fraser, Dept. G7X, Lawson Associates, Rockville Centre, N. Y.—or PHONE MR. FRASER — COLLECT — Rockville Centre 6-0177.

Lawson Associates
ROCKVILLE CENTRE, NEW YORK

Bless-ed or Blest?

IN our class of Oratory a good many years ago, our professor taught us that in solemn discourse and in prayers the word "blessed" is pronounced as a dissyllable with the accent on "bless." In listening to London (England) Broadcasts of the Sunday evening Benediction services I have noticed that the celebrant in reciting the Divine Praises invariably said "Bless-ed" (dissyllable).

The Concise Oxford Dictionary under "-ed, suf. forming p. p of weak vbs." has the following: "-ed (now reduced in sound to -d or -t except in -ded and -ted, in some bibl. wds., as blessed and in learn-ed)." In *A Dictionary of Modern English Usage*, by H. W. Fowler, (Clarendon Press, Oxford) it is stated about the word "blessed": "in the beatitudes and similar contexts blessed is usual." (The accent indicates that it is a dissyllable.)

Personally I prefer "bless-ed." Is has a more pleasing sound than the somewhat harsh "st" of "blest."

If uniformity be desired, why not get the Bishops' approval for the use of "Praised" instead of "Blessed." As F. A. Staab suggests in THE PRIEST (December) the use of "Praised" would do away with differences in pronunciation.

J. B. Kammerer, S.J.

The Catholic Presbytery
Orange Walk
New River
British Honduras, C. A.

from Oberammergau

hand carved religious art for you

by HANS HEINZELLER
The Woodcarver

Crucifixes — Statues — Stations masterfully executed

Please write me your wants. I shall send you photos and original sketches with prices. Your complete satisfaction is our goal.
Hans Heinzeller

New, enlarged studios employ 50 skilled wood carvers and artists under my personal supervision. Let me prove how you can have the finest original wood-carved artistry for a modest investment. In America alone we are honored to have our craftmanship add beauty and help inspire devotion in more than 77 United States cathedrals, churches, hospitals, monasteries, convents and religious institutions.

We welcome YOUR correspondence and patronage

HANS HEINZELLER,
OBERAMMERGAU
Breitenau 21 — Germany

Correspondence

Advertising Pays

WE were most sincerely grateful for the writeup you gave our Novena to Our Lady, Health of the Sick in your column in THE PRIEST. We placed the ad in several magazines for priests and the result from THE PRIEST was four times that of any other magazine, due in great measure we feel to the mention in your column and the excellent position given the ad . . .

Respectfully in Our Lady,
Sr. Mary Lourdes, F.M.S.I.
Vista Maria
Cragsmoor, New York

Wants to Swap Ideas

REGARDING the letter of Parochus sine Vicario on "Pastoral Techniques" I want to second his idea very strongly and hope that he has better luck with his request than I did with mine.

1. I would particularly like to exchange bulletins with various churches. We get out a completely local bulletin as I always have something of my own that I want to get over beyond the sermon. Our work is done by the "off-set" method and the printer has delivered when he got it as late as 4:00 Saturday afternoon.

2. I am very much in favor of a "fall drive" in place of a bazaar, supper, or bingo. We leave all such minor methods to the various church societies and stick to the church collection, regular or extraordinary. We have found the baby books of the Catechetical Guild to be extremely valuable in heading off a summer slump and ascribe no little of an unusually successful Lent to a distribution

THE

Marian Year

This new pocket-size booklet contains the English translation of the Pope's Marian Year encyclical, with the special Marian Year prayer composed by His Holiness.

Convenient reference section lists the indulgences to be gained on special occasions throughout 1954.

TEN CENTS EACH

Three for 25c $5.25 per 100

Sell these too!

THE WOMAN
by Bishop Sheen
35 CENTS EACH
5 or more, 30c each, $17.00 per 100

MARY AND THE MOCKER
by William Hermanns
Introduction By Bishop Sheen
40 cents each
5 or more, 30c each $18.50 per 100

MARY
by Archbishop Noll
TEN CENTS EACH
Three for 25c $5.25 per 100

Just Published!
"What Think Ye of Mary?"
by Lon Francis
TEN CENTS EACH
Three for 25c $5.25 per 100

MARY, The Mother of God
by Rev. Francis Connell,
30 CENTS EACH
5 or more, 25c each, $11.00 per 100

Our Sunday Visitor
HUNTINGTON, IND.

Advertisers
IN THIS ISSUE

Calhoun Company, L. A. 586
Casavant Freres Limitee 653
Catholic Mutual Relief Society 644
Community Counselling Service 642-643
Emkay Candles ..... Second Cover
Farrell Company, D. 590
Finn & Associates, Thomas R. 587
Francis Company, The Charles J. 595
Gales Men's Shop 651
Hansen & Sons, D. B. 593
Heinzeller, Hans—The Woodcarver 654
Huntington Laboratories Inc. 591
Isinglass Valance Company 646
Jordan Seminary 652
Lawson Associates Inc.
582-583-588-592-644-646-647-650-653
Mack-Miller Candle Co. Inc. .... 3rd Cover
Ministers Life & Casualty Union 577
Mosack & Sons, A. J. 585
Muench-Kreuzer Candle Co. Inc. 2nd Cover
Newman Press, The 648
Norris Organ Company 647
Oestereicher's 594
Our Sunday Visitor Inc. 588-655
Patterson & O'Donnell 594
Parsons & Parsons Company 650
Prosser, Andrew C. 590
Robinson Cards 645
Ryan-West Banknote Company Inc. 649
Sacred Pictures Company 596
SMT Publishing Company Inc. 581
Stoll Organ Company, Lee 592
S.V.D. Catholic Universities 584
Toomey Company, The R. J. 587
Verdin Company, The I. T. 578
Westport Fibercraft Company 579
Will & Baumer Candle Co. Inc. Back Cover

Correspondence

of the baby book, "I Love Lent." In the neighboring military post it is reported that the babies are extensively used as pin-ups.

3. Likewise, I have reaped great value from making notes in the announcement book of suggestions for the following year, if any, and statistics or any thing likely to be repeated. It saves making the same mistake twice.

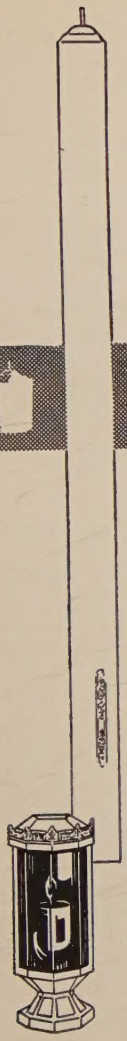
If any priest cares to exchange bulletins, if he will mail in we will reciprocate immediately.

Sincerely,
H. D. Buchanan
St. Joseph's Church
3889 Hueco Street
El Paso, Texas

"Let's Break The Clinch"

HOORAY for the editorial: "Let's Break the Clinch!" Writing from the Rome of the Church of Christ and the stronghold of Protestantism, brother, you don't know how right you are, take it from this part of the missionary field. We have Catholics who have been told they could not teach in public schools because they are Catholics; our children are refused the right to read the Catholic Bible and must read the Protestant Bible in the public schools; in a Y.M.C.A. group of all Catholic boys the lads had to say the Protestant Our Father; some of the teachers in the public schools during school time talk the Catholic children into letting them come and pick them up for Sunday school. There is no end with what they get away with; all because they think they have us running. Praise be to the Holy Spirit who did inspire your editorial: "Let's Break the Clinch."

Missionary
Texas



MACK-MILLER

Specialists in Ecclesiastical Candles

The craftsmen who make them . . . the men who service your account . . . the principals in charge of management and production . . . all direct their energies entirely to the business of making and selling ecclesiastical candles for every church use and purpose. It is a specialty with us, and since quality is the basic ingredient in every candle we make, you may rely on the Mack-Miller name for complete satisfaction at all times.

MACK-MILLER
CANDLE CO., INC., Syracuse 1, New York
New York • Chicago • Boston • New Orleans • Los Angeles

Entirely

new!

WILL & BAUMER

GAS CANDLE LIGHTER

Here's the first new improvement in candle lighting technique in over 2,000 years!

Instead of a waxed taper, Will & Baumer's new Gas Candle Lighter uses *propane* gas to light the wick. The flaming jet—adjustable to a length of three inches—instantly ignites the candle. Gone is the fumbling and uncertainty often associated with lighting high altar candles. Even if wicks are hidden from view, bent or broken, the high heat intensity of the gas causes immediate combustion.

This unique new gas lighter is completely safe in trained hands. Several built-in safety features make this new gas type lighter far safer than old style lighters. Normal precaution is all that is necessary. Wall holder equipped with lock and key prevents the curious and unauthorized from tampering with the lighter.

Lighter is furnished complete with disposable gas cylinder, holder and three replacement cylinders. Each cylinder holds enough fuel for approximately 15 hours of burning time.

For further information, see your Will & Baumer representatives, or write direct.

The Pioneer Church Candle Manufacturers of America

Purveyors to the Vatican by Appointment

Will & Baumer
CHURCH CANDLES

Syracuse Chicago Boston Los Angeles New York Montreal